

THE
Juvenile Instructor

VOL. 57

FEBRUARY, 1922

NO. 2





“A Family Magazine” for 1922

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The Juvenile Instructor

44 East South Temple St.

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Published the first of every month. Price 1.50 a year, payable in advance.
Entered at the Post office, Salt Lake City, as Second Class Matter.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.
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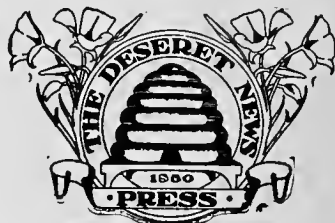
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

Each Day

By Susan Taylor Jennings

Resolved—

Each day—

To do what's right, with all your might.

To laugh and sing, and work and play

Each day.

To smile on worry, cast care aside.

Misfortune, annoyances

Be brave enough to override.

And when temptation comes along,

And you are feeling weak and wrong,

Have faith, trust in the Lord and pray,

And he will help you everyway—

Each day—

Be honest, more patient, ever true,

Bestow more kindness, more charitable be.

Then others' faults you'll not be apt to see.

Ask for wisdom, seek for knowledge,

Learn of the things of God.

Pray you may have strength to follow

In the path that the Master trod.

And if some poor fellow's down and out,

Just lend a helping hand

To drag him from that slough of sin,

Or mire of doubt.

Don't brag about the good you've done,

But keep on doing till you've won,

A mansion in that land above,

Where all is peace, and joy and love.

Yes, there your treasures you will find,

Untouched by moth, or rust, or thief;

There love's the mighty guiding power,

There faith o'errules belief.

Each day—

Your Savior serves up there,

And when your work on earth is done,

You'll pass on to that fairer clime,

And meet him at the Great White Throne.

He'll smile on you, then to his Father say,

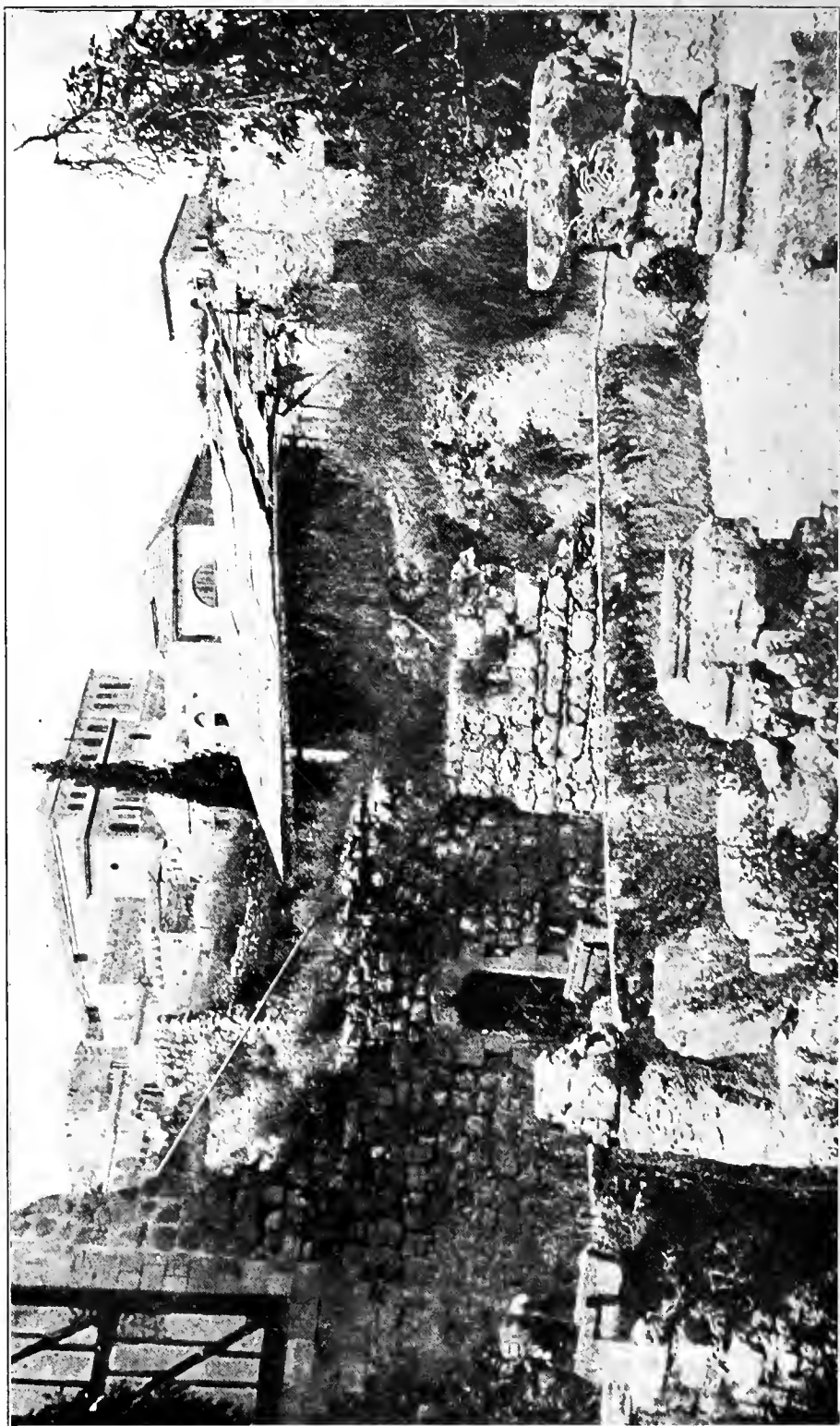
Count this one with the Heavenly Host;

For he has worked, and watched, and loved,

And prayed.

And traveled in the narrow way.

Each day.



Jerusalem. Excavations down to the Pool of Bethesda, showing how, through the centuries, one city has been built upon the ruins and debris of other cities long buried and forgotten.



Vol. 57.

FEBRUARY, 1922.

No. 2.

Following the Old "Mormon" Trail

By Howard R. Driggs.

I.—Pictures of Mount Pisgah

When the vanguard of pioneers were toiling westward over the rolling frozen lands of Iowa in the early spring of 1846, they reached the valley of the Grand River. Riding up from the stream on to the highest hill, Parley P. Pratt looked over the scene. "Mt. Pisgah!" he exclaimed. The picture had suggested to him one of the mountains in the Holy Land, and Mount Pisgah the place has been called to this day.

It was a promising place for the making of a half-way station on the way to the Missouri River. There was need for several such resting places for the thousands of homeless men, women and children who soon would be trudging along the trail that the pioneer vanguard was blazing. One had been made a few miles towards the east at Garden Grove; now another was planted here on the Grand River.

A temporary settlement was soon being built. Log cabins scattered here and there among the sheltering groves along the river gave protection from the winds and the hot summer suns. Gardens were planted to add further comfort for the needy ones. It became a haven of refuge for the transient community.

The population of the little half-

way place was constantly changing, of course. A few, however, were forced by circumstances to remain throughout one or two years. Leaving their families here, many of the men journeyed south across the line into Missouri, where they found work and earned some corn, bacon and other provisions for their destitute wives and children and themselves.

One of the trips made by these fathers came nearly ending sadly. They had attempted to make the journey in the dead of winter. The load of supplies procured, they were making their way back along the snow-blocked road towards home. It was their hope to reach Pisgah that night, but a blizzard came up, and they were forced to make another bitterly cold night camp.

When they were trying to make the fire, it was found that in all the crowd there was only one match. That little splinter of wood really stood between them and death. Suppose it should go out. The men made a pile of fine dry shavings and gathered around to keep the wind from blowing out the tiny taper.

It was a great relief when success crowned their efforts. A cheery fire was soon beating back the biting blasts. With its help they managed



GENERAL VIEW OF GRAND RIVER, IOWA—LOOKING FROM MOUNT PISGAH—
OLD "MORMON" CEMETERY IN FOREGROUND

to keep from freezing that night. And the next morning they soon reached home. They had spent the night, indeed, only a mile or two away from Pisgah; but because of the blinding storms they could not see the place.

The first winter spent at Mt. Pisgah was filled with suffering and death. At one time there were far more ill than well. One after another the stricken ones died and were carried up the hill to the little cemetery there near the crest. The children and the aged naturally succumbed first.

My grandmother lost here her own mother and father and two of her little girls. At this time she, herself, lay so ill that she did not know of the death of the second little girl. Grandfather and his brother, at the time, were the only ones well enough to take care of the sick in their family. They made a little coffin and placing little Louisa in it, carried the coffin, hung on a pole with the end resting on their shoulders, up the hill to the burial grounds.

Into the stricken colony later came Apostle Lorenzo Snow to take charge. He did everything possible to allevi-



MONUMENT ERECTED BY RELATIVES AND
FRIENDS OF THOSE WHO LIE BURIED
AT MOUNT PISGAH—FREDERICK W.
COX AND B. W. DRIGGS, STANDING IN
PICTURE.



ALONG THE OLD TRAIL OVER TOP OF MOUNT PISGAH, IOWA

ate the sufferings of the people. Some social gatherings were held even during the most trying times, and meetings were convened often, of course, to give spiritual cheer.

With the breaking up of the winter, the times grew somewhat easier. Difficulties, however, still lay ahead. The anxiety of the people was to get on as soon as possible to the lands along the Missouri.

Many of the families began to move just as soon as a promise of spring was in the air. The muddy roads that they had to follow were all but impassable. With their teams reduced in flesh, with poor wagons and heavy loads, the battle through the mud was almost tragic.

Wilford Woodruff tells in his journal of the accident that befell his aged father. When the wheel went down into a chuck hole, the venerable man was thrown out of the wagon and run over by the wheel. The mud luckily saved him from having any bones broken.

Pisgah, in the process of time, was finally deserted. As the people moved

OLD MASONIC MARKED GRAVESTONE
FOUND IN CEMETERY AT PISGAH

on towards the West the little cabin homes one by one were left to decay. Only the cemetery, with its few tombstones and other marks placed by loving hands, was left to tell of what had occurred on this mount of sorrow.

In the after years those who had buried loved ones here, erected a monument in their memory in the cemetery on Mount Pisgah. More than sixty names were chiseled in the sides of this stately stone.

Below it still rolls the Grand River through the leafy groves and among the thrifty farms that line its banks. Pisgah itself is only a large farm now held by a few wealthy landowners. The pioneer settlement, except for one tumble down house, has passed away; but reverent thought of it must linger forever in the hearts of those whose parents and grand-parents and friends stayed and suffered there dur-

ing their memorable march into the West.



ONLY HOUSE, BUILT BY "MORMONS,"
STANDING (1906) AT PISGAH

Lincoln

Lincoln, the woodsman, in the clearing stood,
Hemmed by the solemn forest stretching round;
Stalwart, ungainly, honest-eyed and rude,
The genius of that solitude profound.
He clove the way that future millions trod.
He passed, unmoved by worldly fear or pelf;
In all his lusty toil he found not God,
Though in the wilderness he found himself.
Lincoln, the President, in bitter strife,
Best loved, worst hated of all living men,
Oft single-handed, for the nation's life
Fought on, nor rested ere he fought again.
With one unerring purpose armed he clove
Through selfish sin; then, overwhelmed with care,
His great heart sank beneath its load of love:
Crushed to his knees, he found his God in prayer.
—Florence E. Pratt, in *Youth's Companion*.



Chapter IV.

There are times in the life of a human being when one seems to live more in a few months than he has done in many years before.

Such a period was the one Zeniff passed through after the eventful night when, smarting under the insults he had incurred in his father's house, bitter in the loss of the woman he loved, and with a sense of utter futility in life, he had wandered in the forest, and wakened in the dawning to hear Remalia's song of hope and promise.

He had resolved to fight to the finish his love for the fair girl who had married Helam, to forget the bitterness in his heart against his own people, and go with this girl whose training for life had been so different from his own: he would make her people his own, and learn to understand the God she worshiped. How much the memory of the last time he had seen her and the revelation she had made to him that evening affected his resolve he could not have told. Nor did he trace to her song, the impulse toward cheerfulness that helped him determine his future course.

In the weeks that followed, however, he saw very little of Remalia, so busy was he doing his share in the herculean labor her father had undertaken.

Nor did he even have much time to think about the past or question the future. His nature was of that impulsive mold, that once determined on a course of action never hesitates to begin it;

and in his character was enough of the perseverance that usually goes with a person slower to decide, to insure that he seldom gave up a task once attempted. Having decided to follow where the prophet led, he gave his whole energy to the task of preparation and conversion necessary before the majority of the prosperous Nephite nation would consent to leave their homes and risk the dangers of the wilderness, either from fear of their racial enemies or from faith in the promises of the God of their fathers.

Benjamin and Remalia often commented on the tireless energy of this young man, whose father had been called the "white handed" for his skill in avoiding all semblance of physical labor. In one of their long confidential talks, the brother whimsically remarked to his gentle comrade, that though Zeniff had so recently taken to the adventurous life of the scout, he was already far ahead of his teachers in wood lore and in cleverness in extricating himself from some unexpectedly difficult situation.

The weeks of preparation passed into memories, and the long train wound out of the land of Nephi with faces set toward the north-land, and though many a heart ached for pity or grief because of loved ones who would not follow, the genius of their leader kept them united in the face of many unknown dangers; and the young scout whose dark eyes set so many maidens to dreaming fanciful improbabilities, became known to the multitude as the chosen friend of Mosiah, and the close

comrade of his son, although speculation was fruitless to tell anything more concerning him.

The day had been unusually hot and wearisome, and when at last the night camp was made and the tasks of travel completed after Mosiah had given his evening speech of encouragement at the great central camp fire, it was not long until weary eyes closed and hearts that doubted and those, too, that had faith, forgot the present trials in dreams of tomorrow.

Then, in spite of the day's weariness, Benjamin went to his assigned position as watchman and found Zeniff waiting for him on the summit of the small hill where he was to stay for the night.

"You did not return with the hunters yesterday," remarked the son of Mosiah. "Where were you all night?"

"I was scouting in the direction of that faint light," replied Zeniff, "See, there toward the North East, just on the horizon. Can you make it out?"

"Yes, I think so," replied Benjamin, "but I could not be sure that it is more than an optical illusion or some tiny star swinging low."

"It is more than that, Benjamin, I am fairly positive that our course, unless we change its general direction will lead into the land of a strange people. I have been watching that little glow of light for some time, and believe it to be some monstrous fire. I have been many miles in its direction since yesterday morning, and have found signs of a civilized people but no city. I should have gone on, but thought it might make some difference to Mosiah to know my mission before I undertook it, lest I fail. And I wished for one more talk with you first. Life is cheap, but I have some doubts I should like to have you settle for me before I go whence I may not return."

"Still doubting?" queried Benjamin, but his smile and kindly tone robbed the words of any sting, "And how

can I help you to dispel the mists? Is it another principle of government that troubles you?"

"No," was the thoughtful answer, "I have decided that Mosiah's success in controlling the people on this trip has established the fact that his principles of self-government are practical. But I have one more question about the Gospel. Leaving out the question of its beauty and logical appeal, and granting that it is true; tell me Benjamin, what is its use in this life, without considering the next?"

There was a moment of silence, broken only by the soft sigh of the cool wind, the gurgle of the tiny stream winding along the foot of the hill, and the murmur of sleepy animals from the distant herds. Then Benjamin replied: "Earthly proof of the value of the gospel? Each person who honestly strives to obey God's laws will find such proof for himself. For other proof, I can only state that great men have been made greater by living it. Consider the characters of those, both living and dead, who have striven to obey."

"The characters of the men who love the Gospel," repeated Zeniff, musingly. And again there was silence while Benjamin waited for the usual lively argument to follow it. But he was surprised by Zeniff remarking abruptly, "Tell me your version of the story of your fight with that jaguar, Benjamin. I could not get it clearly from the other hunters."

"That is not remarkable," replied Benjamin, "since they did not understand it clearly themselves and would not accept my statements. I had stopped to tighten my bow string, and fallen behind the rest, when the beast caught me unprepared. I saw it just as it was ready to spring, and had barely time to take a firm grip on my knife in order to give it as powerful a blow as possible when it leaped; but I did not succeed in stunning it, and it sprang again. I was certain that



"BUT IF I DO RETURN TO MOSIAH'S CAMP, MAY I RETURN TO A SWEETHEART?"

I was lost, when an arrow from some unknown archer saved me. When the others came back we could find no trace of anyone else and the arrow was so nearly like my own that the others would not believe that I had not aimed it myself. I am still puzzled about it."

"It was your own hand that shot your own arrow," remarked Zeniff significantly, "but you shot the arrow many months ago when an amateur scout was lost in the forest."

Benjamin stared at him a moment, and then grasped his hand gratefully, exclaiming, "So it was you who saved my life! But why could we find no trace of you?"

"Because I am no longer an amateur in wood-craft. I did not show myself, because I desired to give you one more opportunity to reveal some weak trace of vanity—one more chance to prove that the character of a man who lives the Gospel is superior to the characters of men who do not.

You have proved it, and I am satisfied now to accept the doctrines of Christianity without question, because they are worth while now as well as in the future. I must hasten now and report to your father."

As he approached the tent where the leader slept, the liquid notes of a harp fell on his ears, and he whispered softly the name of the fair musician whose fingers, he knew, were touching the strings so softly that the lightest sleeper in camp could not be disturbed by the melody.

She was standing under a great tree, and flickers of light through the leaves glanced on her white robe and tangled in her soft hair, which hung loosely over her shoulders. In his present mood, it was not hard for Zeniff to imagine her an angel, and his breath caught as he stopped, to hear the wordless song. How fitting it was, he thought, that she should stand thus in the moonlight and all in white; how apt had been the comparison of Remalia with a white rose; and then, associated with that thought, came the remembrance of another whose beauty was like the crimson flower, and whose nature fitted the merry sunshine more than the moonlight or the dawn.

Though he was silent, she seemed to feel his presence, and turned to face him. At the look on her face as she murmured his name, he resolutely thrust from his mind the thought of the other and his voice was very tender as he took her hand and said softly, "Remalia, I am going away when dawn comes, to find a strange people whose lights I have been watching from the distance. But if I do return to Mosiah's camp—may I return to a sweetheart? May I know that your love is calling me, that you will someday be my wife? Tell me Remalia, do you love me?"

No lover could have complained of the answer he received; and when in

the early dawn Zeniff was making his way toward the unknown people there was a note of joy in the song with which Mosiah's daughter wakened the leader to the day's task, that had not been in her melodies for many months.

"O, see how the pink is stealing
Over the sky of blue!

O, see how the morn's revealing
The evening's gift of dew!

Awake, for the morning calleth

And our journey is not done,

Arise, for the day-time dawneth,

And we must hasten on.

"O, hear how the birds are singing
Sweet carols to the sun!

While hope in our hearts up springing

Cries, "Work till the prize is won."

Though our burdens now are grievous

And our travels endless seem

There is One who will not leave us

While we work and wait and dream.

"O, we should gain new courage

At dawning of the day

Life's promise bright before us

Few barriers in our way,

And none that we may not master

If we will strive and pray.

O, morning now is calling,

"Awake, awake, away!"

The man who had stirred in her the joyous impulse, stood on a distant hill watching the sun rise as he had watched it once before with a song from her lips ringing in his ears, and remarked cynically to himself, "For Remalia's sake I hope that you do not return to tell the story of the adventures that are before you now. She is happy in the belief that you love her—and it would be better for you to die by the worst tortures than to quench that wonderful light that shone in her eyes for you last night. Last night when you kissed her with your heart in another woman's keeping. Oh, God, why did you make me such a coward?"

And Mosiah's most trusted scout hastened on to find an unknown people.

Chapter V.

At noon of the second day after he left Mosiah's company, Zeniff caught sight of the low wall that surrounded the city he had been approaching; and in spite of his expressed hope that he should there meet his fate, the thrill of pride that he of all the host should be the first to discover it, roused all his keenness of wit and prompted him to use every precaution for his safety in approaching it.

Keeping well hidden in the brush and trees along the road that wound toward the gate, he carefully watched for the approach of inhabitants of the country. His vigilance was soon rewarded; and hidden in a thick clump of brush near a small clearing, he lay quiet for so long that his hardened limbs ached with the inactivity, while he watched the merry-making of a company of young people. Carefully, he repeated those words at whose meaning he could guess, until he believed he had mastered them. The names of some articles of food, parts of their clothing, and a few titles whose meaning he thought to be that of personal pronouns, and a verb or two he learned quickly, and was tempted to add to his new vocabulary, but restrained himself with the argument that a few words well remembered would serve better in case of emergency than many but poorly understood. He fancied that some of the words were as closely related to his own language as were the degenerated expressions of the Lamanite tribes, though they were differently inflected, and his own costume was not very different from some of those worn by the strangers.

But his keen mental concentration and strained position were extremely wearying and he warily worked his

way out of sight of the picnickers and sought eagerly for a pool of still water. Using the one he finally discovered as a mirror, he reparted his hair, rearranged his cloak, and retied his sandal straps as nearly as he could in the fashion of the strangers. Then he washed the dirt of scouting from his weary body, and lay down to sleep that he might be at his best in facing the problems ahead. Even after he had partially lost consciousness, he was still repeating the phrases he had learned.

A few hours later, refreshed by his sleep, and bold in the courage that cares not for consequences, he entered the gates of the city and made his way unchallenged through its streets, practicing the best safeguard for his curiosity; that of manifesting it boldly and without self-consciousness.

A few of those he met or passed gave him a second glance, but none seemed to consider him an unusual sight, and he wandered idly about the streets until dusk, studying the city. Then he made his way toward the part of the city that seemed to be the residence section of the more wealthy class of people, and choosing the most pretentious palace, he approached it boldly. An official stood on guard at the door. When Zeniff hesitated before him, wondering how to obtain admission, the man smilingly motioned him in, saying in the strange tongue, "Fear not, if you have a plea to present to the great Zarahemla; for on the three days after our fires to the Sun-god, no one is forbidden to seek his presence."

Zeniff could not mistake his meaning, though the words were strange to his ear, and the name of Zarahemla had puzzled him in the forest, while the crowds in the streets and the ashes of great fires on hills outside the city had told him of some unusual celebration. He entered, and followed the directing finger of the guard down a long hall and into a great assembly room. He observed that the decora-



"ZENIFF, FROM NEPHI"—AND HE POINTED TOWARD THE SOUTH

tions expressed a higher class of art than could be the product of a very uncivilized people, and their finely woven robes and curtains, and the curious carvings on walls and furniture spoke of an industry equal to that of his own race.

In the assembly room was gathered a motley crowd. By the variety of their clothing, Zeniff judged that some were courtiers, while others represented every class of people, from the low-

est to the highest. Each one had some plea to present to the white-haired old man occupying the raised dais at the farther end of the room, and each was listened to as courteously as the other, and sent away with that which brought smiles or tears of gratitude from the petitioner and occasional applause from the others. To Zeniff's eager eyes, the gentle dignity and kindly manner of the old man made the central attraction in the scene which his

personality dominated. It was he who finally gave the signal which cleared the room of all save a few.

Zeniff slipped quietly out of sight in a dark nook, until the crowd had dispersed, and then hurried to the throne and threw himself at the feet of the monarch as he was rising to leave the chamber. The old man paused in surprise, and Zeniff caught the exchange of comment between a young woman who had been very near the throne throughout the judgment, and a boy who appeared to be of some important rank. He liked the boy for his frank boldness of expression and because his words drew a laugh from those who could understand them, even while his ears burned at being the subject of a jest he could not appreciate.

Then the monarch spoke, "What have you to say to Zarahemla, that could not wait till the hour of audience tomorrow?"

Guessing at the nature of the question, Zeniff summoned his newly acquired vocabulary, and rendered the phrase he had guessed to mean, "I am hungry," and then added, "Be kind."

Zarahemla replied with a touch of impatience in his voice, "Then why do you not seek food at the market place where the feasts are in progress? Are you a stranger in Zarahemla, that you petition for kindness at the hand of him who is always kind?"

"A stranger?" repeated Zeniff, catching the meaning from the emphasis placed on the word, "Yes," he answered, with an eager nod. "A stranger, yes. Zeniff, a stranger," and he touched himself as he spoke his name, then added, "Zeniff, from Nephi," and he pointed toward the South with a wide sweeping gesture that could not fail to indicate to them that he had come a long way. Then he repeated the statement that he was hungry; mentally thanking fate that the young people had been delayed in getting settled to eat their picnic and

he had heard the phrase repeated until he was sure of its meaning; but then, at the questions Zarahemla put to him, he could only shake his head and look blank, until the king asked him if he could understand what was being said to him.

Zeniff snatched at the word, "understand." He repeated, touching himself again, "Zeniff, understand Zarahemla?" He shook his head emphatically and smiled his most bewitching smile of amusement as he added, "Not yet," and then fearing he had not made himself understood, repeated the whole thing, ending with a laugh that made the others join in it, and caused a sudden moisture to gather in the eyes of the young woman of high rank. With a quick, pitying gesture, she stepped to his side, motioned for him to rise, and pointing successively to the few rents in his clothing which he had tried so hard to hide, and the bruises and other marks of a hard journey, she spoke rapidly and with persuasive explanation to the king.

When she finished her appeal, the king hesitated a moment and then bowed gravely in acquiescence, spoke a few brief words to the boy whom Zeniff had noticed for his wit, gave an order to the attendants and turned to leave the room.

The girl gave him an encouraging smile as she turned to follow, and the boy with a merry, "Come on, then," which Zeniff could not misunderstand, indicated that he had been appointed the stranger's guardian for the time being.

Marveling at the ease with which it had all been done, and thinking that it was just about the time in the evening that Mosiah knelt in prayer, Zeniff followed the boy; and under his protectorship enjoyed a meal from foods whose names were less agreeable to his tongue than were their flavors to his palate, and mastered more phrases with the merry Ammon for a tutor than he could possible have

learned by listening alone to the unsystematic discourse of young picnickers.

The next few days flew by as though time had found an extra pair of wings, and Zeniff was so busy learning new words, new customs, and new ways of adjusting his ideas to those of other people that he forgot the trouble that had worried him on his way to the city of Zarahemla, and almost forgot that he had even known the land of Nephi, in his interest in this new land and its people.

He and Ammon were fast friends from the start, and the younger boy was so proud to be a teacher of this stranger who had come into their midst, that he exhibited a patience which Amari (the one who had pled for Zeniff) laughingly remarked that no one would ever have accused him of having. The Nephite scout and the prince of Zarahemla were inseparable, and found excuses for every sort of excursion in and around the city, while they discussed every subject, from the story of Coriantumr, who had dwelt in Zarahemla for nine months, to the proper way of stringing a bow.

Very frequently Amari joined them and helped in her kindly way to give Zeniff the proper accent; until one proud day came when he felt that his vocabulary would justify the attempt, and Zeniff told her his story, and inquired whether she thought her father would welcome a strange people to his kingdom. Instead of answering directly, she asked him questions about Mosiah and his family and why he had led the people out of their home land into the wilderness.

Stimulated by her eager questions, Zeniff forgot the embarrassment of his stumbling tongue and praised the leader and his son as he had never before praised any man. He even related the conversation between himself and Benjamin on the last evening he had spent in camp, when he had definitely de-

cided to accept his friend's character as a final testimony of the worth of the Gospel of Christ in this life.

In his earnestness, he failed to notice that Zarahemla had joined them. Nor did he realize how impressive he was making this, his first testimony, or think to wonder that words came so easily. Had Mosiah been there, he would have told Zeniff that he had the gift of tongues. Before he finished, he had told the history of God's dealings with man from the beginning, with a clear explanation of the character and mission of Christ and the effect that mission might have on the lives of men who obeyed the laws he was to bring; even adding details of Mosiah's system of democratic government.

When he finished and became conscious again of himself, he was confused at the realization that his words had gathered a small crowd to listen intently to his words, which was now waiting silently for the comments of Zarahemla.

"For the sake of my people," he said, "I thank that great God who has sent you to us. And I pray you, in the name of the brotherhood of man which you have so vividly described, and in the name of that Savior who is to come to redeem all mankind from their sins, that you will go out to Mosiah with a message from Zarahemla and bring him to my city with all his people."

"Do you mean that you are willing to welcome us as friends? Do you propose to share your country with us?"

"I do!" replied Zarahemla, "and that is not all. My fathers came out from that same city of Jerusalem from which yours emigrated. I am descended from Mulek, who was the son of king Zedekiah. But we have no records, and have forgotten the God of our fathers, and worship the sun that gives us light. The great fires that led you here were in his honor. I

would learn, I would have my people learn all that Mosiah can teach us. That Coriantumr of whom Amari told you, left with us a record of his people that we should rejoice at having Mosiah translate. So I ask you to bear the message to him that the people of Zarahemla share their land with his people, and that Zarahemla asks him to rule in his stead over both nations and teach them of the ways of

God. Can you be back within three days?"

When they were alone again, Amari said softly, "Zeniff, before you go, give me one more lesson in the language of Benjamin, will you?" And he wondered, as he looked back on his way to Mosiah's camp, that she should be so eager to learn it and so quick to master it.

(To be continued)

When He Calls His Children Home

Bertha A. Kleinman.

(Melody "The Perfect Day.")

It is not death tho we fade and die,
The grave is only the sod,
And there for a while the sear leaves lie,
Waiting the touch of God.
The chill winds smite and the lilies fall,
Severed and bruised and blown,
The old and the young—we answer all—
When He calls His children home.

It is not death when the days decline,
And the rose and the brier must die;
Embers they in the forge of Time,
Where the Lord doth sanctify.
The gay of Life's pageant hurry by,
With a song that is hushed too soon,
For tomorrow behold! they too shall lie,
As a sickled harvest strewn!

It is not death when a loved one dies,
It is but the sleep of old,
And He who resteth the aching eyes,
Shall burnish the shard to gold.
The touch of His hand, like a healing balm,
Shall lead when the way grows dim,
And safe in His arms' eternal calm,
Lo! the dead shall wake for Him!

Stepping Stones

By Newel K. Young.

XV.

THE LORD DELIGHTS TO BLESS THE YOUTH

Let us barely cite further illustrations of our theme of last month: "That the Lord delights to bless and magnify the youth"—if they but seek Him with wholehearted, youthful enthusiasm.

In the far off early days of the world we see Enoch, by the Lord's direct call and blessing, turning from a fearful stammering lad into a mighty preacher of righteousness.

Still in the long ago there is Joseph, sold a slave into a foreign land among strangers, winning the hearts and trust of all who know him; while from prison he is taken and put at the head of the greatest empire of his day.

Note Nephi's faith and brave strength; David's love of his country and people and his youthful courage. And Samuel, so richly blessed, even in his childhood, that the Lord revealed Himself to him. Nearer to us is Lincoln, by his unconquerable will and courage, with a patience almost divine, turning his unpromising, trying circumstances into stepping-stones that took him, by the way of a long, steep, stony path, from a miserable log hut to the White House.

From among our own people we have the inspiring incidents that we get directly from Presidents Joseph F. Smith and Heber J. Grant of their fatherless boyhood days. Let us treasure in our hearts how, by their unfaltering faith and unwearying steadfastness, these orphan lads, in the midst of unfavorable conditions, were trained and prepared to be the Lord's prophets and the leaders of a great people. Of course we are all familiar with the wonderful manner in which the Lord blessed and magnified the Prophet Joseph in his boyhood. We

revere and love him as we love no other except the Master.

We cannot pass without mentioning some of our heroic sisters, who, down through the ages, have so lived that to read their words and deeds stirs us all to braver and truer living.

We will head the list with Ruth—brave, true, sweet, lovable Ruth. One cannot speak her name or think of her without his heart beating faster. In a great trying crisis hour of her life, Ruth spoke a few simple words out of her loving heart that have become the world's classic utterance of personal loyalty.

After the death of her husband and two sons, one of whom had married Ruth, Naomi was leaving the land where her sons had found their wives to return to her own country. She urged her daughters-in-law to remain in their native land among their own people, for there was no hope for them in going with her. Orpah did as Naomi requested.

Situations like this make the dividing points of character. And a contrast of character is fully depicted to us in the simple verse: "And Orpah kissed her mother-in-law, but Ruth clave unto her." The strong and sweet Naomi has bound to herself another character like her own, with a bond no trouble can break; and the musical speech of Ruth has descended to us as the formula of personal devotion for all time.

"Intreat me not to leave thee,
Or to return from following after
thee;

For whither thou goest, I will go;
And where thou lodgest, I will lodge;
Thy people shall be my people,
And thy God my God;
Where thou diest, will I die,
And there will I be buried;

The Lord do so to me,
And more also,
If ought but death part thee and me."

There is Joan of Arc saving her country to be carelessly sacrificed by her countrymen as her reward. The daughter of Jephthah, rejoicing in the sweet associations of her girl comrades in the very face of a most cruel death resulting from the rash vow of her father.

Those of us who do not know the lives and works of Mary Antin, Helen Keller, Clara Barton, Florence Nightengale, Laura Spencer Porter and many, many others ought to have at least a passing acquaintance with them.

We come now to our own Eliza R. Snow, who, by the blessings of the Lord, came forth from her girlhood days so enlightened and sanctified that there came from her gracious heart that great revelation and wonderful song, "Oh, My Father."

My own grandmother, Lydia Knight, was so blessed in the hard days and great sorrows of her youth and young womanhood, that the story of these years is a cultural and faith promoting experience to all who read them thoughtfully.

One is tempted to go on and on citing the names of young men and

women who have made this earth-home of ours richer and better because the Lord delighted to bless and magnify them in the days of their youth.

But we will close by calling attention to the greatest example of all.

Mary, a peasant Jewish maiden living in the lowly town of Nazareth, while still a girl was chosen to be the mother of the Son of God—one of the greatest trusts that has ever been given to a mortal being. By becoming the mother of God's Son in the flesh Mary entered into closer, more sacred relations with the Father than any other. All the world thinks of her with adoration and loves her tenderly.

No wonder this beautiful song burst forth from her heart when she carried that wonderful secret, treasured deep in her pure heart, to the understanding, sympathetic heart of Elizabeth:

"My soul doth magnify the Lord
And my spirit hath rejoiced in God
my Savior

For He hath regarded the low estate
of his handmaiden:

For behold, from henceforth all generations shall call me blessed.

For He that is mighty hath done to
me great things; and holy is his
name."

Land of Nod

The mourning-doves call from the thistle-down,
In the wonderful Land of Nod,
And the wind plays a tune
On the horn of the moon—
In the sleepy-land Kingdom of Nod.

There you lie down on a feathery cloud,
Warmed by the soft sunshine,
And you dream soothing dreams;
O how restful it seems—
So languid, relaxing, sublime.

The oriole's song breaks your slumber,
In the dream-sprinkled Country of Nod,
And the golden sunrise
Sweeps the mist from your eyes—
Dreamland is the mainland of Nod.

—Lee Frandsen.



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
T. ALBERT HOOPER, Business Manager

Published Monthly
Price \$1.50 a year, payable in advance

Entered at the Post Office, Salt Lake City, as
Second Class Matter.

Acceptance for mailing at special rate of postage
provided for in Section 1103, Act of October 3,
1917, authorized on July 8, 1918.

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SALT LAKE CITY, - FEBRUARY, 1922

President Harding on Prayer

President Harding has said that his ideals during his term of office are expressed in Mic. 6: 8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love kindness and to walk humbly with thy God?"

Mr. Harding believes in prayer. He says:

"Prayer grips the heart and adds to one's confidence. I believe in prayer; I believe in prayer in one's closet, for there one faces God alone. Many times the outspoken prayer is only for people's ears; but I can understand how those of old, in their anxieties, problems, perturbations and perplexities, found courage and strength when they gave their hearts to the great, omnipotent God in prayer. How many things there are in the Scriptures that we in our worldliness never discover! After all, men are very much alike. God made us all in the same image, and there is no difference in us except as we have developed, or when the weight of responsibility is shouldered upon us; then God makes man equal to that responsibility. It is the touch of responsibility that arouses human beings to their need of God and divine help."

The Golden Moments

We all have some leisure moments. There are times when business cares do not press. We have ten, twenty, sixty minutes during which no urgent duty demands attention. Such moments are most numerous in youth. How shall they be used? Not aimlessly. Time is too valuable for that. Do we appreciate the full significance of the words written upon the dial of All Saints, Oxford: "The hours perish, and are laid to our charge?" Our leisure moments are golden. We do not say that all of them are to be used in work. Rest is necessary. The mind must relax. Wasted energies need to be recuperated. It is sometimes best to sit still. But no moments should be lived in listlessness. Few realize what can be done by husbanding the fragments of time. One of the most beautiful windows in all the cathedrals of Europe is made of waste pieces of colored glass. A noted book was written

during the moments consumed in making the exchange of classes in a recitation-room. A great Greek master mastered that language while walking to and from his law office. John Wesley, notwithstanding his herculean labors, is said to have read more pages than any other man in England. How did he get time? He read at his meals, on his walks, while riding in his carriage. What a splendid thing it would be if all the young people should make profitable use of their spare moments! How they might improve themselves! What physical, intellectual and religious strength they might gather! And how they could help others! The moments! The flying moments! Waste not one. Use them. Use them well. Then shall they prove to be "golden moments" indeed.—Selected.

Promise Yourself

To be strong, that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every one you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything, and make your optimism come true.

To think only the best, to work only for the best, and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past, and press on to the greater achievements of the future.

To wear a cheerful countenance at all times, and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.—Selected.

Bits of Wisdom

They serve God well

Who serve His creatures.

—Mrs. Norton.

* * *

Heaven often smiles in mercy, even when the blow is severest.—Joanna Baillie.

* * *

Some temptations come to the industrious, but all temptations attack the idle.—Spurgeon.

* * *

To be thrown upon one's resources is to be cast into the lap of fortune.—Benjamin Franklin.

* * *

That which we are we are all the while teaching, not voluntarily, but involuntarily.—Emerson.

* * *

Want and sorrow are the wages that folly earns for itself and they are generally paid.—Schubert.

* * *

Every lie, great or small, is the brink of a precipice, the depth of which nothing but omniscience can fathom.—C. Reade.

* * *

There never did, and never will exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial.—Walter Scott.

* * *

I have lived long enough to know what I did not at one time believe—that no society can be upheld in happiness and honor without the sentiment of religion.—Laplace.

* * *

If a man does not make new acquaintances as he passes through life, he will soon find himself alone. A man should keep his friendships in constant repair.—Johnson.

* * *

Despise not small things, either for evil or for good, for a look may work thy ruin, or a word create thy wealth.—A spark is a little thing, yet it may kindle the world.—Tupper.



SIGNS *of the* TIMES



by J.M. Sjødahl

A NEW YEAR'S REFLECTION

What will the new year bring?

Fear and Hope, each has its own answer to that question.

Serious conditions, causing misgivings, are not lacking. An indebtedness of about twelve billion dollars hangs threatening over the nations of the Old World, and it is increasing at the rate of two million dollars a day, added interest, making the economic outlook almost hopeless. Discontent is abroad. Idleness and strikes are heard of in many places. Crime is rampant. Bolshevism and famine are gathering in their grim harvest.

Baron Rosen, former Russian ambassador to the United States, who died recently, expressed the view that bolshevism is present everywhere, and Mr. H. G. Wells has just told us that our civilization is even now "undergoing a very rapid process of disorganization."

Kingdoms are trembling.
Ragnarok's thunder,
Breaking asunder,
Foes are assembling,
Summoning mortals from east and from
west
Forth to the final, the fiery test.

That is the song of Fear.

But Hope rises triumphant above the din and confusion, even to the presence of the Supreme Ruler of this glorious orb, who before its foundations were laid, was the "Wonderful Counselor" as well as the "Mighty God," the Father of the Everlasting Covenant, and the "Prince of Peace," and it knows that the redemption of the world, through his wonderful counsel and almighty power of love, is drawing nearer with each year that rolls by.

THE NAVAL HOLIDAY

The international congress in Washington is still at work, but the dominant European figures who graced the first sessions have departed, and the discussions are about to be brought to a close.

Secretary Hughes' proposition for a naval holiday and the scrapping of ships has been accepted, although with changes.

There will be no "naval holiday" except as applied to the construction of the very largest battleships. The building of cruisers, torpedo boats, destroyers, submarines, etc., will continue, though no ship must exceed 10,000 tons in capacity and may carry no guns larger than those of 8-inch calibre.

The United States and Great Britain are to retain 500,000 tons each of capital ships; Japan is allowed 300,000 tons, and France and Italy 175,000 tons each, no vessel to carry guns larger than 16-inch calibre. Of airplane carriers the United States and Great Britain are allowed 5 each, Japan 3, and France and Italy 2 each, none to be larger than 27,000 tons.

An agreement has also been reached not to employ submarines against merchant vessels, and to prohibit the use of poison gas in war.

All these agreements are, of course, contingent on ratification by the proper authorities of the respective countries represented.

THE FOUR-POWER TREATY

Perhaps the most important result achieved by the conference is the agreement between the representatives of the United States, Great Britain, Japan, and France regarding the Pacific islands. That agreement, when

ratified, ends the Anglo-Japanese alliance and, therefore, begins a new paragraph in the history of international relations.

There has already been some spirited discussion concerning the meaning and effects of the new arrangement. The text of the document is vague, but it has been interpreted to be a substitute for the alliance between England and Japan, and if this is correct it confers on the parties to it the benefits of that pact, and also its obligations.

OTHER IMPORTANT EVENTS

Within the last few days important events have been recorded. M. Briand, who left Washington abruptly, has met the British premier at Cannes, where the supreme council of the allies was in session. An agreement was reached there to invite the great powers of the world, including Russia and Germany, to an economic conference at Genoa, Italy, some time during March, for the purpose of discussing the rehabilitation of Europe. Another agreement was a revival of the Anglo-French defensive alliance (or *entente*). However, M. Briand's political opponents attacked him in and out of the press, for conceding too much to Great Britain—in other words, for paying too dearly, in concessions to Germany, for English friendship, and he hurried home and flung down his resignation.

What effect the change of leadership in the French government will have upon the results of the armament conference in Washington and the economic congress at Genoa remains to be seen. In all probability the resignation of Briand was due, partly, to his failure in Washington to secure the acceptance of the French policy regarding an American-Anglo-French guarantee of peace by some such document as that which was signed at Versailles.

A LESSON OF THE ARMAMENT CONFERENCE

The Washington conference has, I believe, confirmed one of the lessons impressed upon us by the Versailles gathering, namely that there is still a great work to do by the followers of the Prince of Peace before the world is prepared for the establishment of his rule. It has taught us, it seems to me, that there can be no disarmament until the real nature of all aggressive wars is so fully understood, both as to origin and effects, that the mere mention of such warfare awakens aversion instead of enthusiasm in the minds of men, as does the mention of other relics of barbarous ages, such as slavery, or, let us say, cannibalism. And because I believe that, I can to some extent realize that there is a great mission before the Latter-day Saints, who are temple builders, and who have been enjoined by revelation to "sue for peace;" to "lift up an ensign of peace," and to "make a proclamation for peace unto the ends of the earth." (Doc. and Cov. 105:38, 39.)

PEACE IN IRELAND

The announcement that the Sinn Fein parliament of the Irish republic confirmed the ratification of the treaty with the British government, making Ireland a free state, has been hailed with joy by all true friends of the beautiful "Emerald Isle," and as feelings of peace and good will are just as contagious as hatred, we may regard the final settlement of the Irish problem as the harbinger of more congenial relations between man and man in other parts of the world where strife prevails.

A SOLEMN EXCOMMUNICATION

A Berlin dispatch dated Jan. 1 brought word that the famous Leon Trotzky had been expelled from the

community of Judaism, by action taken in the synagogue at Ekaterinoslav, Siberia. The account says his aged father, Moses Bronstein, surrounded by sons and grandsons, stood up in the congregation and charged that "Leon, known as Trotzky," had proved himself "an enemy of Judaism and a curse to humanity." "I want him expelled," he said, "from the community of Jews, damned and cursed beyond redemption in earth, heaven, and hell." The presiding rabbi then blew the cornet (*Shophar*) towards the four cardinal points, read seven prayers and seven curses, and extinguished the seven candles on the altar. Trotzky's mother, it is said, fainted during the ceremony, but was in full accord with the rest of the family in disowning the son.

The Jews used to recognize three degrees of excommunication. (1) The first and mildest imposed certain civil and religious restrictions for a period of only 30 days. This may have been the penalty inflicted on the blind man whose eyes had been opened by our Lord (John 9:34). (2) The second was a more severe penalty and lasted

for an indefinite period. (3) The third was seldom inflicted. It was a severance from the Mosaic community, complete and irrevocable. It appears from the telegraphic account that the excommunication at Ekaterinoslav was of the last class, if the account is correct.

WAIT A LITTLE LONGER

Let me close this paper by quoting a few lines from a well-known poem by Charles Mackay, as a greeting at the beginning of the new year:

There's a good time coming, boys,
A good time coming;
War in all men's eyes shall be
A monster in iniquity
In the good time coming.
Nations shall not quarrel then
To prove which is the stronger;
Nor slaughter men for glory's sake;—
Wait a little longer.

There's a good time coming, boys,
A good time coming;
Hateful rivalries of creed
Shall not make their martyrs bleed
In the good time coming.
Religion shall be shorn of pride,
And flourish all the stronger;
And Charity shall trim her lamp;
Wait a little longer.

The Valentine



It lies in a dusty drawer of mine,
A yellow and faded valentine,
With hearts and roses and verses quaint,
Varnished spangl-s and colors faint.
'Twas mailed to me in the falling snow,
By a little boy beau of long ago,
Who sleeps today o'er the ocean blue,
In the land where the wooden crosses
grew.

In the dusty drawer, sweet with things
From stalks and roots of a score of
springs,

The valentine, once so bright and gay,
Will slowly crumble and pass away,
But the little boy's glory shineth still
At Chateau Thierry and Kemmel Hill,
And so in the valentine I fold
A service-flag with a star of gold.

—Minna Irving, in Leslie's.



The Crossing of the Grand

By Claude T. Barnes

Photo by Marcus E. Jones

Silently, powerfully, endlessly, the Little Grand meanders its way, onward, downward, towards the shadowed gorge of the deep running Colorado. Like the mysterious river into which it flows it, too, has its history, the records of which are ohseled in the multi-colored banks beside which it flows.

In the early days settlers along the Little Grand at Moab, Utah, were compelled to cross the river by fording the ripple, a method which was dangerous even in the late summer and fall but at other times was impossible for months together.

Then the pioneers put a ferry across the stream at a point just below the place represented by the illustration herewith. But time after time this improvised bridge was washed away as great floods carrying long trees swept down the cables. Then at last came

the steel bridge which spans the gorge, resting on the massive Triassic rock shown in the picture.

At flood times the river is often a mile wide and twenty to forty feet deep flowing at race horse speed but so silently that a person a hundred feet away can scarcely detect any sound. There is something inspiring in the silent power of such a vast body of water, when we know that it has cut a channel hundreds of feet deep for many miles along the solid rock.

In the illustration are shown some willows nearly submerged, willows which have caught a foothold in a temporary sandbar. The bushes shown in the foreground are willows and greasewood. There is a mystery about the Utah southland, a mystery of color and strange conformations and some day its glories will be known.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

ANNA DITTMER.

Moderato con espressione.

8 ft solo stop in right hand.

Legato mp

8 ft stop. Or aeolian harp, played 2 octaves lower in left hand.

SACRAMENT GEM FOR APRIL, 1922

While of these emblems we partake
In Jesus' name and for his sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Postlude

8 ft stops both hands.

mp

poco rit.

CONCERT RECITATION FOR APRIL, 1922

John 3:23

"John also was baptizing in Aenon* near to Salim, because there was much water there: and they came, and were baptized."

*Pronounced ee-non.

Uniform Fast Day Lesson for April

Subject: Why do I believe that Baptism by Immersion is required by the Lord.

As has been pointed out, the purpose of the uniform Fast Day lesson is to assure a general consideration of the subject by the parents as well as by the children.

In the treatment of the subject for April, as announced in the title above, preview or assign a week in advance. Encourage the members of your class to ask older members of the Church, and especially returned missionaries, for their views on this subject. Urge them to study scriptural references pertaining to the subject. A few of these references are given below. Try to prevail upon the pupils to search out other passages for themselves. Also get them to search their own souls for inspirational reason for their belief in this principle. Put the question to them: Why were you baptized by immersion?

Acts 2:38; Luke 7:29, 30; Acts 9:36, 38; 10:47, 48; 16:33. Moses 6:64, 65; John

3:5; Mark 16:16; Doc. and Cov. 76:51; 128:12; Doc. and Cov. 20:72-74; Matt. 3:13-16; Mark 1:4, 5; Romans 6:3, 4; Mark 1:9, 10; John 3:23; Col. 2:12; 3d Nephi 11:22-26.

Some valuable assistance can be found in the notes on the Mode of Baptism to be found on pages 24 and 25 of the Bible Ready Reference.

Read the article on the Mode of Baptism to be found on pages 139-144 in the "Articles of Faith" by Dr. James E. Talmage.

Impress upon the pupils that one sure way to know the truth of this principle is to study it prayerfully and then pray fervently and sincerely to the Lord. They may know of a surety if they will do this.

Teachers will keep in mind that the class members are to express their own views; the teacher merely guides and directs the current of thought. In order to do this the teacher herself must be able to teach the subject out of her own soul.



ERDA SUNDAY SCHOOL, TOOEELE STAKE

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

The Outlook Optimistic

Many past and current events in Sunday School life justify the belief that the Sunday School business sometime ago passed through its period of depression due to the much blamed War and is bounding forward vigorously.

According to observations made by a number of Sunday School workers, who are in a position to make wide and competent observations, never before have chapels and places of worship been so thronged with Sunday School children as during the past two years. Perhaps this renewal of interest in things spiritual and religious is one expression of the desire of the people to lift themselves out of the gloom of depression and despair caused by the War, its attendant sufferings, privations and mundane anxieties, and to lift themselves into the comfort of the ennobling joys and blessings of contemplating and living the Gospel. At any rate, this much is certain: Sunday Schools everywhere appear to be doing a big business, and indications point to the present as a time of opportunity rarely equaled for Sunday School workers to do great and good things.

Sunday School secretaries have already responded in tune with this awakening. From many sources have come evidences of renewal of interest and enthusiasm in secretarial work. Over 40 per cent more monthly reports were received by the General Board during the year 1921 than were received before. This means that Stake Boards received at least 40 per cent more. It means, too, that the wards responded with these valuable little monthly Sunday School messages at least 40 per cent stronger.

While January 20, 1922—the date when the Stake Annual Statistical Sunday School reports were due—was still comfortably in the future, a large number of the reports had been received by the General Board. In fact, the number of reports mailed to the General Board on or before January 20, according to instructions, represented such a large proportion of the reports due that good reason is given to believe even more firmly that Sunday School secretaries everywhere are determined to make their work of maximum usefulness and to that end are bending their very best efforts.

The few secretaries that have failed to respond promptly are urged to apply

themselves all the more vigorously to their tasks and to do their utmost to complete their reports and send them on so that the great value of the prompt reports will not be unduly lessened on their account.

The Monthly Report and Business Meeting.

The Monthly Report and Business Meeting is a very important Sunday School meeting, for it is at this meeting that the officers and teachers are made acquainted with the results of their efforts as they are reflected by the records of enrollment and attendance and by the statistical reports compiled from them. The secretary's preparation for this meeting is all-important. At this meeting the data collected and organized by the secretary is published to the workers most directly interested in it. It is important that this data be collected carefully, and organized in such form that when published it will command the attention of the workers and impress its message upon them.

Secretaries may be assured that the data they collect will be useful in this meeting, if they have in operation a complete set of Sunday School secretarial systems. These systems have been devised to facilitate the collection of information designed to reveal the condition of the Sunday Schools and to indicate the measure of success they attain, and, by the organization of this information into the regular reports to emphasize it and bring out its significant relationships.

The minute book serves a two-fold purpose; that of a diary of Sunday School events and also of a preserved record of Sunday School statistics. It is from this record that monthly reports are compiled. Part of the data recorded in the minute book is obtained from the rolls. The roll books from Sunday to Sunday collect statistical data reflecting the relation of the attendance to the enrollment. The transfer of this data from the roll book to the minute book preserves it in one central record where it is made easily available and understandable.

The monthly report, however, can be compiled only in part from the minute book. The Cradle Roll and the Missionary Roll must be drawn upon for other

information called for on the monthly report. The Cradle Roll serves the purpose also of assisting the Kindergarten teachers to increase the enrollment in that class from among the little children in the ward as they become four years of age. The Missionary Roll is the record of information necessary to guide the enlistment or missionary committees in doing the work assigned to them.

The Monthly Report and Business Meeting depends upon practically every system of record keeping for which the secretary is responsible, and its success and true worth bears a direct relation to their completeness, accuracy and availability. It is at this important Sunday School meeting that the Superintendency, the Secretary and the Teaching force are given an opportunity to get together and discuss the actual conditions of their schools as well as to discuss means available for their improvement.

No secretary can consider himself properly prepared for this meeting, nor can he consider that he is rendering maximum service to his co-workers unless his system and records are up-to-date which requires that

1. His minute book be up-to-date.
2. His rolls be accurately compiled and properly used.
 - a. The Cradle Roll.
 - b. The Missionary Roll.
 - c. The Class Rolls.
3. His monthly report be fully compiled.
4. He be prepared to render readily any other significant information likely to be called for.

No Superintendency can consider that they are functioning to the fullest extent of their possibilities, opportunities and obligations unless they hold this important Sunday School meeting and make it serve the purpose for which it was intended.



Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

LESSONS FOR APRIL, 1922

Theological Department

April 2: Uniform Fast Day Lesson.

Subject: Why do I believe that baptism by immersion is required of the Lord?" See suggestions for the treatment of this subject in the Superintendents' Department.

April 9: The Holy Ghost (Article 4).

April 16: The Sacrament of the Lord's Supper (Chapter 9).

April 23: Review Article 4.

April 30: Review.

Text book for the above lessons, "Articles of Faith," Talmage.

For teachers helps and suggestions, see Theological Department of this magazine.

Intermediate Department

April 2: Uniform Fast Day Lesson.

Subject: "Why do I believe that baptism by immersion is required of the Lord?" Suggestions and references for this lesson are given in the Superintendents' Department of this magazine, which should be adapted to the pupils of the Intermediate Department.

April 9: Sincerity in worship.

April 16: How to Pray.

April 23: Persistence in Prayer.

April 30: The Power of Faith.

These lessons are taken from "What Jesus Taught," Widtsoe, and helpful suggestions concerning them may be found under the Second Intermediate Department of this magazine.

Primary Department

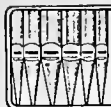
April 2: Uniform Fast Day Lesson.

Subject: "Why do I believe that baptism by immersion is required of the Lord?" Teachers are requested to read the suggestions for the handling of this subject, published under the Primary and the Kindergarten Departments of this magazine.

April 9: Lesson II. The Sermon on the Mount.

April 23: Lesson 13. The Widow's Mite.

April 30: This fifth Sunday gives a good opportunity to test the class work since your last review. In doing so let it be kept constantly in mind that the facts of the lesson are but the means, and not the end; that while it is important that children should know these facts, the value of them will be measured by the impression made upon their feelings, which impressions should have led or yet shall lead them to expression.



CHORISTERS' and ORGANISTS' DEPARTMENT



Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon

Lesson V. The Sustained Style of Hymn Playing

By Tracy Y. Cannon

The last lesson contained exercises for holding the common tones in chords that changed their positions but contained no new tones. The following exercises will be found valuable in developing this phase of organ technic.

| | | | | | | | |
|---|-----|-----|-----|---|-----|-----|---|
| 4 | 5-4 | 5-4 | 5-4 | 5 | 4-5 | 4-5 | 4 |
| 3 | 4-3 | 4-3 | 4-3 | 4 | 3-4 | 3-4 | 3 |
| 2 | 3-2 | 3-2 | 3-2 | 3 | 2-3 | 2-3 | 2 |
| 1 | 2-1 | 2-1 | 2-1 | 2 | 1-2 | 1-2 | 1 |



| | | | | | | | |
|---|-----|-----|-----|---|-----|-----|---|
| 2 | 1-2 | 1-2 | 1-2 | 1 | 2-1 | 2-1 | 2 |
| 3 | 2-3 | 2-3 | 2-3 | 2 | 3-2 | 3-2 | 3 |
| 4 | 3-4 | 3-4 | 3-4 | 3 | 4-3 | 4-3 | 4 |
| 5 | 4-5 | 4-5 | 4-5 | 4 | 5-4 | 5-4 | 5 |

Practice each hand alone and play left hand an octave lower than it is written. Let go of the released note the exact moment the new note is attacked. There must be no gap between them.

Some hymns of a quiet sustained character should have common tones tied instead of repeated even though they are repeated by another voice. Good judgment, however, should be used that the rhythmic life be not taken out of the music. The hymn, "Jesus, Once of Humble Birth," (S. S. Song Book, No. 47) illustrates the point under discussion. It is here written out in full with the notes tied as they should be played. The tenor part is written in the treble staff for convenience in tying the notes.

Find other hymns that are adapted to this method of treatment.

You may discover that it is not always advisable to play the same hymn the same way in different buildings. There is also a different treatment of the hymn required when playing for a congregation that drags along than when playing for a first class choir under a good leader. It might be necessary to detach

many of the notes in "Jesus, Once of Humble Birth" when it is used as a congregational song. An organist must learn to adapt himself to various local conditions.

The chants and hymn on pages 15, 16 and 17 in the "Reed Organ Method" are to be thoroughly practiced and then discussed and played in the class lesson. Skip exercises Nos. 20 to 30 for the present.

Observe all fingerings; keep the pulse steady and slow and thoroughly practice the hands separately before playing them together. Master the instructions given on page 15 and remember that the greatest attention must be given to every detail if the playing is to escape being slovenly.





PARENTS' DEPARTMENT



Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, and George N. Child

WORK FOR APRIL

The Prayer of Parenthood

By N. T. Porter.

Division I—Acknowledgment

"I thank thee O God * * * *

For a life blended with the lives that
through me come."

Sunday, April 2, 1922

Uniform Fast Day Lesson

The subject for April is "Why Do I Believe That Baptism by Immersion is Required by the Lord." Suggestions on the treatment of this subject will be found on page 83. Be sure to assign the lesson to your class one week in advance.

Second and Third Sundays, April 9, 16,
1922

General Topic and Outline:

Human Relationship

With special reference to the relationship of Parent to Child.

1. Human relationship as an essential to existence.
2. Outward evidences of.
3. Ascending degrees of.
 - a. Mankind in general.
 - b. Race.
 - c. Clan.
 - d. Family.
4. Scope and significance of relation between parent and child.

General Discussion.

The secret of existence lies in the power to endure.

The secret of the power to endure is found in the secret of the thing that ties this to that.

The thing that ties this to that is simply the extension of the unbreakable hold upon things had by God Himself.

In a sentence, it is the fixity and eternity of relationships—the divine in the infinite.

Need of, Absolute.

This unit of being—this entity, self-man, the individual, exists only as he en-

dures—endures only as he carries on—carries on only as he relates and is related to other selves or beings.

The fixedness of life, the certainty of being, the resistless force of immortality are but the hold and drive of life's relationships.

True, we trick our vanity with such delusions as being independent and standing alone. On parade before others, and in private before self, we dramatize our self-sufficiency. The genius of our imagination is surpassed only by its industry. It means too much to life to be suppressed. But down in the deep trench of fact we find **no such thing as independence**, as we are wont to express it, any more than we find isolation, so often implied. The latter is no more unthinkable than the former is impossible.

Attempt to isolate yourself and you attempt to wrap yourself about with a vacuum. Try to think yourself standing alone and as you break off the last hold you pass instantly into oblivion. We say oblivion, because oblivion and the unthinkable are synonymous. They both refer to things detached by nothingness, and by the same enveloped.

And so independence (of others) and standing alone (from others) are one and the same fiction. The one is denied by material science; the other, by mental science; and both, by spiritual science—the revealed word of God.

And so our relation one to the other is a factor indispensable to existence itself.

Degrees of Relationship.

There is a general likeness of form and function between man black and man white; man savage and man civilized; and we say each is of **mankind**.

There is added likeness of form, and of function, and of trait between man white, and man white; and we say each is of **one race**.

There is added likeness of form, of motive, and of ideals between kinsman and kinsman; and we say, each is of the same **clan**.

To all this is brought an added likeness of feature, and of trait; and a deepening blend of everything between man and man in common; and we say, each is of the same family, the **same**

blood. Between each and the other there is no life interposed. Each life to the other life is the life set next. It is in this life group the human approach of life to life is at its nearest point.

Significance of Family Relationship.

At what point in life's endless procession the soul unit is diverted into this, or, into that family channel, we do not know. Neither are we advised as to the means or process by which this junction of lives in the family line is brought about. It may come by election; or, by selection; or both; or, by other cause; or, by all combined. But of this our faith resolves—whatever the time, the place, or the means by which, the principle upon which it all turns is as just in its operation as it is divine in its source.

However, we can well let what contrived to bring this all about pass from our attention. Our chief concern lies in what this family kindship as it finds us means to us.

As we acknowledge it; as we thank God for it; what trust, and what responsibility are we receiving Him for? Are we praying words, or, expressing feelings? Is it a strange tongue we speak or do we understand? Is it the mere mimicry of habit or is it a vision of gift and trust that faith makes indelible and that resolution keeps in focus?

Problem.

What is the parent to the child—the child to the parent—is the searching query. Is it just a flesh and bone relationship? Are these likenesses animal likenesses only? Are these marks of special relationship wholly within the kinship range of dumb brute to dumb brute?

Is there no approach to a likeness of spirit? Is that spirit in offspring no more akin than the spirit of the remotest being in the human cast of life?

Or, is there between parent and child a relationship of being second only to the relationship with God Himself?

If not so, how is it habits and traits, moods and fancies, trends and urges, each in their analogies, root right down through flesh and bone into the soul itself. Animal likeness may account in part but only in part. Similarity of environment may account in part, but much that is manifest is still unaccounted for.

No, in each offspring there is a hidden something deep down in the measures of life ever charting its mental curves and course along the lines of the lives

before. As the physical characteristics tend to recur, so the mental or spiritual. It seems an almost uncanny urge seeking continuity by a carry over from life to life.

It is just this that defies all our artful devices for moulding lives to suit and sets at naught much of that subtle witchery of surrounding.

To provide our minds a resting place, and to discuss at leisure this persistent resemblance between lives in the same line of descent, we have set up the theory of heredity. Behind this screen we unblushingly compute the sum total of one's self as made up of the total accumulated recurring shocks of all the lives that have gone before divided by the surviving effects of the environment of each. The quotient of course, being what you now are.

But nowhere in the good books is it so written. There it is said that each being enters this life with the challenge to all else, "Begotten of God." "In body only am I begotten of man."

The basic likeness and kinship between man and man is that derived from a common parentage of spirit. This fixes once and for all the brotherhood level of human relationships.

Kinship or relationship other, or aside from this, is kinship or relationship added upon.

As already referred to, in the relationship of parent and child we are face to face with a kinship of added or higher degree.

This is evidenced not only by an additional relationship in the matter of the housing of the soul, but in an added likeness disclosed in the manifestations of the soul itself.

Theories that begin with the inception of physical life may dimly explain the former, but they are crudely helpless in attempting to account for the latter.

While the physical self may be in a sense a recurring wave of that physical life before, nothing approaching this conclusion can apply to the embodied spirit.

The reason for a likeness of spirit between the begetter and the begotten in the flesh is to be concluded, if at all, from other premises. That a special likeness in feature, moulds, in turn, a special likeness in mind, is to cast a spirit as you would make a brick, which is too absurd to mention without apology.

No, this added likeness of soul fibre as between parent and child is an effect which reads back into preexistence for the cause. How it came about God has not yet seen fit to disclose; but that it

is, is beyond cavil even to the most casual observer.

Soul affinity is an attribute we both beg for and proclaim as sealing the marriage pact. But between the normal parent and the normal child (and normalcy "though crushed to earth will rise again") soul affinity is and in spite of everything survives. For each of us has witnessed friendship break beyond repair; and life-long chums lose power to close the gap between; and marriage pacts dissolve even to oblivion; but soul to soul in the parental bond, however dashed and beaten, holds on at anchor-age forever.

True, we are reminded of the prodigal, and of errors, and of ill wrought aims, and of perjuries of life, and of treason itself; each of which might breach, but all of which fail to break the hold.

How often the offspring neglected who later is aroused by the cry of the parent to redeem that neglect!

How many the boy and the girl turned away only to hear later the pleadings of a father or mother whose soul is being consumed by remorse! How many the child ungrateful, unheeding, who some day is seized by frantic desire to repay—to make good! How many the son—the daughter sin-steeped, incorrigible; sometime—it may be in hope's expiring hour—pitch their sin-bruised soul back into the arms that once held it to the breast!

Is not the why of all this infinitely deeper than the most profound process of this physical life? Every day human associations break apart. Every day human comradeship is rent assunder. Every day human pacts dissolve. Every day the tug and jar of life shows up new lines of cleavage in the seemingly safely fast. Even the anchor of parent to child and child to parent seems to drag some in life's harbor bed. But the chain holds. It never breaks. It is a weld of spirit. The fusion was complete.

"I thank thee O God * * *
For a life welded with the lives that
through me come."

Questionnaire.

1. Why is it we cannot picture anything in our mind except in its relation

to other things? Illustrate using simple tests.

2. If the mind can move from things in orderly relation to things in chaos, why can it not take the next step—to things, isolated? Or is there any half way place between chaos and nothingness? Reference, Genesis 1.

3. What has the essential character of relationship to do with the relationship between parent and child?

4. When we say there is no such thing as individual independence, how about free agency? Or, to what extent are we free agents, or self-determining beings?

5. Explain why degrees of relationship correspond to degrees of physical likeness.

6. While the above basis works out generally, what about particular cases? Or, are there exceptions to this rule?

7. Assuming, as we do, that the principle upon which this being or that being is born into this family or that family is just, what about the so called "black sheep?"

8. What are your grounds for the belief that the relation of parent and child is—

- a. More than a mere human relation?
- b. More than a universal brotherhood relation.
- c. More than a Church membership relation.
- d. More than any relationship known to us save the relationship with God Himself.

9. What is the responsibility of such relationship?

10. What must its vision add to our faith, our determination?

11. What must it contribute to the stability of being?

12. What factor in life can do more to sweeten, to keep clean, to bind with affection?

Note: Your attention is again called to our plan of two or more lessons per month, as you may determine. The breaking up of the text into lessons is left to your convenience and discretion.

The brief outline and discussion and question here submitted are intended only as suggestive. Where possible those in charge should work up text and outline and quiz adapted to the local conditions.



THEOLOGICAL DEPARTMENT



John M. Mills, Chairman; Geo. H. Wallace, and Robert L. Judd

Second Year—Great Biblical Characters

First Sunday, April 2, 1922

Uniform Fast Day Lesson

The subject for April is "Why Do I Believe That Baptism by Immersion is Required by the Lord." Suggestions on the treatment of this subject will be found on page 83. Be sure to assign the lesson to your class one week in advance.

Second Sunday, April 9, 1922

JOSEPH

Genesis, Chapters 37-40.

Joseph as a Youth and Young Man.

Joseph was the son of Jacob and his wife Rachel, daughter of Laban the Syrian, and great grandson of Abraham. He was born at Haran, Mesopotamia during Jacob's sojourn in the house of his father-in-law, while working out his time for Rachel, and that portion of the herds which were to be his. Joseph's mother died at the time of the birth of his brother Benjamin. The fact that these two were deprived of their mother's care and attention so young may account in a measure for Jacob's partiality for Joseph and his younger brother.

Joseph, we are told, was a beautiful youth and a very promising one. He began early his companionship with God which increased ever as he developed. While yet a youth he was given the knowledge of his mastership over his father and his brothers and yet so innocent was he that never, it is recorded, did he grow vain, overbearing or arrogant as a result of such knowledge. His particular work during his life at home was to act as messenger between his father and his brothers who were employed almost constantly with their great herds that pastured over the extensive hills and valleys of Canaan.

While in Canaan all was simplicity and the life of the people pastoral; down in Egypt under the Hyksos or Shepherd Kings life was very complex with its slaves, wines and immense riches. From such a simple life to such a varied and uncertain one was Joseph suddenly transferred when sold as a slave to the

traveling Ishmaelites. It is interesting to note that this great grandson of Abraham is sold a slave to descendants of his, Abraham's outcast son, Ishmael.

We next find Joseph head slave in the house of Potiphar, Captain of Police and Prisons, and we find him upheld and sustained by his Heavenly Father with whom he had walked so closely. He kept himself apart always from that which would destroy him so that it is no surprise at all that we find him withstanding the great temptation that came to him in the form of Potiphar's beautiful wife. To fall meant only that he would be as others about him; to stand meant the holding of his place with God, the retention of his own self-respect—loyalty to his master—prison and probably death. He saved himself and was sent to prison. In prison he soon established himself by reason of his faithfulness to his belief and the power it gave him. While there he was blessed with the power to interpret dreams. This great gift was later brought to the attention of Pharaoh and so Joseph was called in by the king to interpret the two dreams which he did.

He was immediately lifted from slave and prisoner to a man of high rank.

Suggestive Questions:

Are the purposes of God always apparent?

Give examples.

Does a righteous life inspire respect even in the unrighteous?

How does the acquisition of power and authority affect the ordinary individual?

Third Sunday, April 16, 1922

Joseph as Ruler

Genesis 41-50

The king upon establishing Joseph gave "him his signet ring, emblem of power, and a collar or chain of gold, emblem of the highest rank, made him ride in the second chariot and appointed him ruler over the land, second only to the king in power and rank." Joseph next married the daughter of the high priest of On, which in many ways constituted but another trial for him as she was a pagan, the daughter of a pagan high priest.

Joseph, in his new position, showed great statesmanship. He was now about thirty years of age, and John Lord says of him:

"It is difficult to understand how Joseph arose at a single bound to such dignity and power under a proud and despotic king, and in the face of all the prejudices of Egyptian priesthood and nobility, except through the custom of all Oriental despots to gratify the whim of the moment—like the one who made his horse prime minister. But nothing short of transcendent talents and transcendent services can account for his retention of office and his marked success."

The time is supposed to have been shortly after 1700 B. C. The seat of the government was at Memphis, near the pyramids. Joseph personally visited all the provinces and advised the people to care for their crops. They did not, so he gathered up all the surplus under a tax law and so vast became the amount that he ceased to measure it.

When the famine came the people were soon in want. Joseph sold them grain for money. When their money was gone he bartered grain for cattle and flocks. Next he sold them corn for land so that when the famine had ended Pharaoh was absolute proprietor of the whole country, money, land and cattle.

With anyone but Joseph at the helm revolt would have ensued at once, but wonderful man that he was he turned the land and cattle back to the people as tenants of the king, exacting a tax of one-fifth of what was produced, which at that time was very moderate. The people were highly pleased and praised Joseph loudly.

Joseph again showed great strength of character in rearing the two sons that came to him—Ephraim and Manasseh—in the knowledge of his God while so under the direct influence of paganism as they were in Joseph's household.

Suggestive Questions:

Does statesmanship tend to divert one from religious life? Give examples.

Is marriage outside one's own religious belief to be encouraged? Give reasons.

Fourth Sunday, April 23, 1922

Joseph as Brother and Son

Genesis, Chapters 42-50

The famine of Joseph's time was not confined to Egypt but extended up to Canaan, and as a result the sons of

Jacob found it necessary to go down to Egypt to buy grain for themselves and their family.

Imagine Joseph's feelings when he saw them, and Benjamin not with them. He was face to face with another great temptation and trial. What was he to do? Serve them or punish them by way of revenge for what they had done to him by selling him into slavery and cutting him off from family and loved ones? The fact that he had been so blessed was not their fault—but for God's support he might have been still a slave engaged in the hardest toil. A great problem was before him for solution.

One of the most important things for him to do before deciding upon his final course of treatment of them, was to find out whether his brother Benjamin had been treated the same as he had, or worse. We may very easily conjecture that the information that Benjamin was alive and well and left home as a solace to his father, very materially determined Joseph in the solution of his great problem.

With these thoughts in mind it is a most interesting and fascinating study to follow Joseph through the next little period of his life up to the time that he had finally established his father Jacob and his entire family in the land of Goshen, a part of Egypt.

Joseph must have been wrought with many a conflicting emotion as he thought of what he could do, and of how, now grown so powerful, he could punish and humiliate these brothers of his who had so much despised and mistreated him as a boy. What he did do should be considered in connection with these emotions and in determining whether in his treatment of his brothers Joseph displayed evidence of greatness of character or not, we should determine how much Joseph, the servant of God, arose above Joseph, the great prime minister of Egypt.

In summing up the character of Joseph, Lord says:

"Joseph is one of the most interesting characters of the Bible, one of the most fortunate, and one of the most faultless. He resisted the most powerful temptations, and there is no recorded act which sullies his memory. Although most of his life was spent among idolaters, and he married a pagan woman, he retained his allegiance to the God of his fathers. He ever felt that he was a stranger in a strange land, although its supreme governor, and looked to Canaan as the future and beloved home of his family and race. He regarded his residence in

Egypt only as a means of preserving the lives of his kindred, and himself as an instrument to benefit both his family and the country which he ruled. His life was one of extraordinary usefulness. He had great executive talents, which he exercised for the good of others. Though stern and even hard in his official duties, he had unquenchable natural affections. His heart went out to his old father, his brother Benjamin, and to all his kindred with inexpressible tenderness. He was as free from guile as he was from false pride. In giving instructions to his brothers how they should appear before the King, and what they should say when questioned as to their occupations, he advised the utmost frankness—to say that they were shepherds, although the occupation of a shepherd was an abomination to an Egyptian. He had exceeding tact in confronting the prejudices of the King and the priesthood. He took no pains to conceal his birth and lineage in the most aristocratic country of the world. Considering that he was only second in power and dignity to an absolute monarch, his life was unostentatious and his habits simple.”

Fifth Sunday, April 30, 1922

Review

Advanced Theological

WORK FOR APRIL

First Sunday, April 2, 1922

Uniform Fast Day Exercises

The subject for April is “Why Do I Believe That Baptism by Immersion is Required by the Lord.” Suggestions on the treatment of this subject will be found on page 83. Be sure to assign the lesson to your class one week in advance.

Second Sunday, April 9, 1922

Chapter VIII. “Articles of Faith”—Talmage

Subject: The Holy Ghost (Article 4.)

- I. The Holy Ghost promised.
- II. The personality and powers of the Holy Ghost.

- III. The office of the Holy Ghost.
- IV. To whom the Holy Ghost is given.
- V. The bestowal of the Holy Ghost.

Aim: To know the office and mission and gifts of the Holy Spirit.

Application: To live in such a way that we may be guided by the Holy Spirit.

Third Sunday, April 16 1922

Chapter IX. In Connection With Article 4.

Subject: The Sacrament of the Lord's Supper.

- I. The institution of the Sacrament among the Jews.
- II. Among the Nephites.
- III. Fit partakers of the Sacrament.
- IV. Purpose of the Sacrament.
- V. Sacramental emblems.
- VI. Manner of administering the Sacrament.

Question: How may we make the Sacrament a blessing to us?

Fourth Sunday, April 23, 1922

A Review of Article 4

Note: The teacher should carefully outline a lesson on the Article of Faith using any material found in the text, Chapters V.--IX., or any other Church text. Since several lessons have been made of this one article, because of the variety of subjects named therein, it would be a mistake to pass on without first considering the whole article as a unit.

Fifth Sunday, April 30, 1922

It would be well for the teacher to review the four articles studied by assigning one subject to each student for a brief talk. If the teacher will aid the students in outlining these talks a most interesting and profitable session will be held. The good teacher, who knows his way and has the reins in hand, will here initiate the missionary spirit, and may surprise himself with the response of the students in this exercise. The subject matter is ample for all. The Theological Committee would be pleased to hear how these exercises are turning out.



SECOND INTERMEDIATE DEPARTMENT



*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo. Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

WORK FOR APRIL

First Sunday, April 2, 1922

Uniform Fast Day lesson

The subject for April is "Why Do I Believe That Baptism by Immersion is Required by the Lord." Suggestions on the treatment of this subject will be found on page 83. Be sure to assign the lesson to your class one week in advance.

Second Sunday, April 9, 1922

Lesson 11

Enos—The Great Advocate of Prayer

Teachers' Reference: Book of Enos.

I. Lesson Setting.

1. Time—About 425 B. C.
2. Place—Tropical Western America.
3. Conditions—Social.

II. Personality of Enos.

1. Parentage.
2. Education.
3. Training as hunter.
4. Attitude toward father's teachings.

III. Enos' Testimony.

1. His incentive to pray.
2. Persistency in prayer.
3. Answer to his prayers.
 - a. Concerning forgiveness of his sins.
 - b. Concerning redeeming power of Christ.

IV. Nature of his prayers.

1. Exhibition of great faith.
2. Prayer for friend and enemy.

V. His ministry.

1. Preaches to Nephites and Lamanites.
2. Assisted by prophets.
3. Achieves success through his persistency.

VI. His final testimony.

1. Sublime faith in God.
2. Assurance of eternal reward.

Memorize: Whatsoever thing ye shall ask in faith, believing ye shall receive—in the name of Christ, ye shall receive it. Enos, 15 verse.

Suggestions to Teachers:

The outstanding feature of the lesson is the power in prayer displayed by Enos. No doubt the class can be inspired to relate their personal experiences in prayer.

This lesson affords an opportunity to discuss how one can exercise faith in order to pray more effectively. Profitable discussions can be had upon such questions as the following:

1. Are prayers always answered?
 2. Should they all be answered?
 3. What is meant by being persistent in prayer?
 4. What have you to say about "parrot" prayers?
 5. How can one's faith in prayer increase?
 6. What do you understand by the expression "having the spirit of prayer?"
- The Book of Enos has one chapter and it is suggested that this be read in the class.

Third Sunday, April 16, 1922

Lesson 12

Mosiah—Finder of a Lost Nation.

Teachers' Reference: Omni 1:12 to 30.

I. Setting.

1. Growth of Nephites.
2. Fertility and productiveness of soil.
3. Antagonism of Lamanites.

II. Mosiah's Personality.

1. Descends from line of pioneers and prophets.

2. Is himself a prophet.

3. Becomes a translator.

4. King over Nephites.

III. Departure of Nephites.

1. Harassed by Lamanites.
2. Seek to live their religion.
3. Accept great sacrifice of homes, friends, and property.
4. Follow Lord's command to leave.
5. General results of their leaving.
 - a. On themselves.
 - b. On Lamanites.

IV. Discovery of Zarahemla.

1. Origin of people of Zarahemla.
2. Comparison with Nephites.
 - a. Education.
 - b. Language.
 - c. Art.
 - d. Industry.
 - e. Religion.

3. Influence of sacred records.
4. Education of newly found people.
5. Union of the two peoples.
6. A fulfillment of God's purposes.
7. Added strength to Church.

Memorize: With none am I the Lord displeased save those who do not see my hand in all things."

Suggestions to Teachers:

The lesson statement is brief and can be read in the class to advantage.

The story of Mosiah in the discovery of Zarahemla is a fascinating one to the boys and girls. Bring out all the dramatic details. See to it that they get the differences between the two peoples and how they are gradually merged into one—with the same language and religion. Teachers should be well informed on the value of these discovered records to the people then, and to us today. Ask the question of the class:

Of what value are written records to a people? Opportunity is afforded to show how the Lord has led other people into places "whither, they knew not"—to fulfill His purposes—Moses, Joseph, Lehi, Jared, Brigham Young.

Make emphatic the thought that adversity, trials and opposition bring out the finer qualities in a nation, a people, or an individual, even a boy or a girl. See how the class understands, the following sayings:

"After much tribulation, cometh the blessings."

"Whom I love, I chasteneth."

"Christ was made perfect by what He suffered."

"These are they who came up through much tribulation."

Fourth Sunday, April 23, 1922**Lesson 13**

Benjamin: Righteous Ruler.

Teachers' Reference: Mosiah, Chapters 1 to 6.

I. Personality.

1. Ancestry.
2. Education.
3. Industry.
4. Religious development.
5. Love for his subjects.

II. His Reign.

1. Expelled the Lamanites.
2. Established lasting peace.
3. Punished false prophets.
4. Observed law and order.
5. Conducted efficient and economical government.
6. Was frugal in his own expenditures.
7. Maintained himself by personal labor.
8. Labored, persistently in Church affairs.

III. Benjamin's Last Sermon.

1. General invitation given.
2. Vast assemblage meets.
3. Arrangement of families.
4. Inspirational sermon delivered.
 - a. Advice to people.
 - b. Testimony of divinity of Christ's mission.

IV. His Successor.

1. Selected by King Benjamin.
2. Instructed in righteous methods.
3. Approved by the Lord.

Suggestions to Teachers:

Benjamin's life was an open book that should be understood by each boy and girl in your class. Direct attention to the many fine qualities which made of him such a wonderful leader, one so beloved by the people and honored by the Lord. Pick out some of the most beautiful parts of his sermon; have them read in the class and permit the class members to comment upon them. Obtain from them their personal impressions of King Benjamin, with his numerous activities and virtues.

Fifth Sunday, April 30, 1922**Review****Fourth Year—"What Jesus Taught"****LESSONS FOR APRIL****First Sunday, April 2, 1922****Uniform Fast Day Lesson**

The subject for April is "Why Do I Believe That Baptism by Immersion is Required by the Lord." Suggestions on the treatment of this subject will be found on page 83. Be sure to assign the lesson to your class one week in advance.

Second Sunday, April 9, 1922**Lesson II. Sincerity in Worship****Suggestions to Teachers:**

It may be proper in introducing this subject to ascertain from the pupils what they mean by the term "to worship." As teacher, you of course will see to it that the proper conception is had. It may be pointed out that the Latter-day Saints believe in and endeavor to practice, the seven days in the week worship.

You will not lack in material to show the other kind. Your purpose will evidently be to bring out the point that those only who do the will of the Father are sincere in their worship.

You may then wish to have the class enumerate the several things that Latter-day Saint boys and girls do to prove their sincerity—i. e. the things they re-

frain from doing as well as the things they do. The sayings of the Savior should be presented by the class, and let them formulate their own conclusions.

Select your memory quotation and see how many of these quotations the individual members have retained in mind.

The final and outstanding impression of the lesson today seems to be that the daily, hourly conduct of each boy and girl is the proof of his or her sincerity.

Third Sunday, April 16, 1922

Lesson 12. How to Pray

Text, Chapter 12

This lesson is an analysis of the Lord's Prayer. Let the class give their version of each part of this memorable prayer. Study the picture which accompanies this lesson. Boys and girls should be taught to study beautiful pictures. You can assist them by your analysis, to see and appreciate the beauty of this picture.

Coming back to the lesson, have the class point out what essentials should be embodied in the different prayers in our Church; (1) opening exercises, (b) Sacrament, (c) closing exercises, (d) prayer over the sick, (e) individual secret prayers, etc.

You may find out that our boys and girls are falling into habits of offering stereotyped prayers. The discussion today may result in their putting real thought and feeling into their words when they call upon the Lord.

Conclude by having them repeat the Lord's Prayer, which will be the memory quotation for the day.

Remember the assignment for next Sunday.

Fourth Sunday, April 23, 1922

Lesson: Persistence in Prayer

Text, Chapter 13

Suggestions to Teachers:

After you have had the class present the principal points of the lesson, as given by the author, set forth upon a

thorough questioning to ascertain the actual amount of faith the boys and girls possess in prayer. If they will relate personal experiences, all the better. Perhaps they know how others have proved the efficacy of persistent praying.

This seems to be a time in the life of our boys and girls when we can implant in their minds the thought that they have a right to approach the Lord in prayer on any subject which they consider vital to their welfare. Beautiful stories have been told by young people who have struggled against adversity, loneliness, poverty, physical defects because prayer has sustained them.

Everyone in your class should be impressed that he or she has the right to ask the Lord in prayer to assist him or her in every affair of life. The reaction will be that they will use care and caution, throughout life, in engaging in any activity in which they cannot consistently invoke the blessings of the Lord. Pray to the Lord as if He were actually present.

You have a number of quotations from which to select the memory gem today. Make assignment.

Fifth Sunday, April 30, 1922

Lesson 14. The Power of Faith

Text, Chapter 14

Suggestions to Teachers:

The author has given a beautiful presentation of this subject. How are you going to get the thought into the hearts of the class that they will receive what they have faith to receive?

Get their views on the experience of Peter on the water, and on the failure of the apostles to cure the sick child.

The climax should be the result of the faith of the boy Prophet in seeking the Lord in faithful prayer.

The boys and girls should be encouraged to relate personal experiences ---also to ask freely any questions which will guide them in their endeavors to increase their faith.

Memorize an appropriate quotation.

Make next Sunday's assignment.

It is personality that makes for our success or our failure among men, and this personality does not come by chance. Tastes and dispositions we may inherit, and natural talents may have been given us, but out of these we are to shape that strange and wonderfully effective tool—personality.



FIRST-INTERMEDIATE DEPARTMENT



George M. Cannon, Chairman; Josiah Burrows, John W. Walker

Second Year—Bible Stories

LESSONS FOR APRIL

By William A. Morton

First Sunday, April 2, 1922

Uniform Fast Day Lesson

The subject for April is "Why Do I Believe That Baptism by Immersion is Required by the Lord." Suggestions on the treatment of this subject will be found on page 83. Be sure to assign the lesson to your class one week in advance.

Second Sunday, April 9, 1922

Lesson 10. How the Lord Tested Abram's Faith

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

I. The Law of Sacrifice.

1. The Lord commanded Adam to offer sacrifices.
2. Adam obeyed the Lord.
3. Adam taught his sons to offer sacrifice.
4. The sacrifices a type of the sacrifice of the Son of God.

II. The Lord tests Abram's faith.

1. The Lord's command to Abram.
2. Abram proceeds to carry out the Lord's command.
3. The trip to the mountain.
4. Isaac's question and Abram's answer.

III. Abram's Offering Accepted.

1. Abram erects the altar.
2. Isaac is told that he is to be the sacrifice.
3. Isaac is bound and placed on the altar.
4. A voice from heaven.
5. Abram's offering accepted.

Questions: How was the law of sacrifice introduced into the world? What kind of sacrifices did the true believers in God offer? What kind of sacrifices did the heathen offer to their gods of wood and stone? What commandment did the Lord give to Abram? Why did He ask Abram to make such a sacrifice? What promise had the Lord made

to Abram that helped the patriarch at that time? What question did Isaac ask as he and his father were climbing the mountain? What was Abram's answer? What happened when Abram raised the knife to slay his son? How did the Lord provide a sacrifice? What lessons did God wish to teach the world? How can we show our love for our Heavenly Father?

Third Sunday, April 16, 1922

Lesson 11.—How Isaac Found a Wife

Genesis 24.

"Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." (Proverbs 18:22.)

I. Abraham Seeks a Wife for Isaac.

1. The custom in those days for parents to choose wives for their sons and husbands for their daughters.
2. Abraham's great desire that his son might find a good wife, a true believer in God.
3. Abraham sends his chief servant in search of a wife for Isaac. (For name see Genesis 15-2.)

II. Eliezar On His Mission.

1. Eliezar a devout, God-fearing man.
2. His prayer at the well.
3. The answer.
4. Eliezar gives thanks to God.

III. Eliezar in the Home of Rebekah.

1. Abraham's servant relates his experience at the well.
2. Rebekah's parents give their consent.
3. The presents and the feast.

IV. Meeting of Isaac and Rebekah.

1. Rebekah leaves for her new home.
2. Rebekah sees Isaac.
3. The meeting.
4. A happy, God-blessed union.

Questions

What did Abraham decide to do for Isaac? Why did he not wish his son to marry a woman from among the people in that part of the country? To what place did he send Eliezar to seek a wife for Isaac? Why did he send his servant to Haran? When Abraham's servant came to the well what did he do? How was his prayer answered? What do you think of the way in which Isaac found his wife?

Fourth Sunday, April 23, 1922

Lesson 12.—Jacob and Esau

Genesis 25:7-34; 27, 28, 29:1-30.

"For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." (Mark 4:25)

I. Death of Abraham.

1. Abraham's death and burial.
2. Isaac falls heir to all his father's possessions.
3. Isaac continues to live a peaceful life.

II. Isaac's Two Sons.

1. Twin boys born to Isaac.
2. They are named Esau and Jacob.
3. Difference between the sons.
4. How Esau won his father's greater love.

III. Esau Sells His Birthright.

1. Esau returns from the hunt.
2. He is famishing with hunger.
3. He sells his birthright to Jacob for a mess of pottage.

IV. Rebekah's Advice to Jacob.

1. Rebekah's love for Jacob.
2. She feels that it is the will of the Lord that Isaac should have his father's first blessing.
3. She advises Jacob to seek for the blessing.
4. Isaac blesses Jacob.

V. Esau's Sorrow over the Loss of His Blessing.

1. Esau brings his father food and requests him to bless him.
2. Esau learns that Jacob has secured his father's first blessing.
3. Esau's great sorrow.
4. Isaac blesses Esau.

VI. The Lord Fulfills the Promise of His Servant.

1. Jacob receives the blessing his father promised him.
2. His descendants far greater than the descendants of Esau.

Questions

What were the names of the two sons of Isaac? Which of them was the first-born? In what respects did Jacob differ from Esau? What did Esau's birthright entitle him to? How did Esau lose his birthright? How did Jacob secure Esau's blessing? What did Isaac promise Jacob? What did he promise Esau? What has the Lord said concerning those who do not appreciate his blessings?

Fifth Sunday, April 30, 1922

Lesson 13.—How the Lord Blessed Jacob

Genesis 28, 29.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Malachi 3:10.)

I. A Father's Advice to His Son.

1. How Isaac found his wife.
2. His advice to his son Jacob.
3. Isaac's blessing upon the head of Jacob.

II. What Happened On the Way to Padanaram.

1. Jacob in the desert.
2. His wonderful vision.
3. His vow.

III. How the Lord Blessed Jacob.

1. Jacob in the home of his uncle.
2. Assumes charge of his sheep, cattle and camels.
3. He marries Laban's daughters, Leah and Rachel.

IV. Jacob Returns to Canaan.

1. After twenty years in Haran, Jacob decides to return to Canaan.
2. Death of Rachel.
3. Meeting of Jacob and Esau.
4. Through his faithfulness Jacob obtains great blessings.

Questions

What advice did Isaac give to his son Jacob? What do you think of this advice? What happened one night while Jacob lay asleep on the desert? What promise did the Lord make to Jacob? What promise did Jacob make to the Lord? How did the Lord bless Jacob? What promise has the Lord made to those who faithfully observe the law of tithing?

Fourth Year—Lives of the Ancient Apostles

First Sunday, April 2, 1922

Uniform Fast Day Lesson

The subject for April is "Why Do I Believe That Baptism by Immersion is required by the Lord." Suggestions on the treatment of this subject will be found on page 83. Be sure to assign the lesson to your class one week in advance.

Second Sunday, April 9, 1922

Lesson 10. Out of Gloom into Light

References: John 20; Mark 16; Luke 24; I Cor. 15:5.

Aim: To realize one's weakness is to begin to gain strength; to see one's duty clearly is to have it half performed.

Incidental Aims: The truths of the Gospel are more precious than the wealth of the world. Seeking to bless one's fellowman is more precious than to seek the riches of earth. Death, which is merely a change, has no terrors for the true followers of Christ.

I. Peter in Solitude.

1. Conditions intensifying his grief.
2. His character in contrast with Christ's.

II. The Apostles in Doubt as to Future Course.

1. Peter and John together.
 - (a) Her message to Peter and John.
2. Peter and John at the Sepulchre.
3. Christ's appearances.

IV. Christ's Final and Definite Change to the Twelve.

1. At sea of Tiberias.
 - (a) The fisherman made Shepherd.

Note.—Christ walks and talks with two disciples.

"During the afternoon of the Sunday of the resurrection two disciples, not of the apostles, left the little band of believers in Jerusalem and set out for Emmaus, a village between seven and eight miles from the city. Their topics of conversation were their blighted hopes of a Messianic reign, incidents in His life, and the incomprehensible testimony of the woman who had seen the resurrected Lord. As they walked another traveler joined them. It proved to be Jesus 'but their eyes were holden that they should not know Him.' Read in Luke 24:13-32; and Mark 16:12. Note the conversation that took place.—Talmage.

If possible read Talmage's lengthy note in "Jesus the Christ" page 698 treating 'Attempts to discredit the Resurrection through falsehood.' Also of the recorded appearances of Christ between the Resurrection and Ascension..

Third Sunday, April 16, 1922

Lesson 11. A True Leader and Valiant Defender

References: Acts 1:2.

Aim: The Holy Spirit is man's greatest guide and comforter.

Incidental Aims: (1) The Spirit of God gives peace and love. (2) First

principles of the Gospel essential to salvation.

I. Waiting for Fulfilment of Christ's Promise.

1. Meetings in upper room.

II. A New Apostle Chosen.

1. Circumstances.
2. Need.
3. Manner.

III. The Day of Pentecost.

1. Holy Ghost given.
 - (a) Effect.

2. The Multitude.

3. Peter's address.

IV. At Solomon's Porch.

1. The impotent man.
2. The miracle.
3. The address. •

Note.—Pentecost.

"The name means 'fiftieth' and was applied to the Jewish feast that was celebrated fifty days after the second day of unleavened bread, or the Passover day. Pentecost was one of the great feasts in Israel and was of mandatory observance. Special sacrifices were appointed for the day, as was also an offering suitable to the harvest season, comprising two leavened loaves made of the new wheat. These were waved before the altar and then given to the priests."—Talmage.

Fourth Sunday, April 23, 1922

Lesson 12. Peter and John Arrested

References: Acts 3, 4, 5:1-12.

Aim: The Spirit of God casts out fear and develops strength of character.

I. Peter Interrupted.

1. By whom.

II. Peter and John in Custody.

1. Imprisonment.
 - (a) Their probable feelings.
 - (b) Reasons.

2. Before the council.

- (a) Peter's valiant defense.

III. Again with the Saints.

1. Prayer of thanksgiving.

IV. A Divine Rebuke.

1. Sin of lying.

Note.—"Having all things in Common."

As referred to in our lesson, this was an ideal condition that existed in the Church, and was an evidence of the perfect unity sustained by the members. No sacrifice was too great, even to the giving of everything that each one possessed into a common fund. This course led to perfect unity in spiritual affairs and was a condition similar to that which existed centuries before in the City of Enoch.

The law of Tithing is another similar

law but does not require the giving of all. If it is lived faithfully one cannot help but partake of that spirit of sacrifice which will bring greater unity among the people of God.

Fifth Sunday, April 30, 1922

Lesson 13. Persecuted But Undismayed

Reference: Acts 5:12-42.

Aim: Fearlessness in defense of the truth wins the blessing of God and the respect of sincere men.

I. Multitude join the Church.

1. Influenced by miracles.

a. Peter blessed with power to heal.

II. Envy of chief priests.

1. Reason.

2. Apostles thrust into common prison.

a. A miraculous deliverance.

III. Before the Council.

1. The Apostles' testimony.

2. Gamaliel's defense.

IV. Again at Solomon's porch

Note: "The account of the wonderful gift of healing enjoyed by the apostles at the time referred to in our lesson, when the sick were brought by the multitude into the streets and laid on beds and couches, that at least the shadow of Peter passing by might overshadow

some of them,' brings to mind the marvelous display of the power of God through the Prophet Joseph Smith and the apostles in this dispensation. On July 22nd, 1839, at Commerce, afterwards called Nauvoo, the Saints were lying sick in great numbers, on both sides of the river. The prophet himself was very sick, but being filled with a great desire to attend to the duties of his calling, he rose from his bed, and commencing at his own house, went from house to house and healed all the sick who lay in his path. He crossed the river, taking Elder Heber C. Kimball with him, and healed Elder Brigham Young and many others. While waiting at the ferry, to recross the river on his way home, a man who had seen this mighty manifestation of the power of God, asked him to go and heal two of his children who were very sick. The prophet replied that he could not go, but would send some one to heal them. Then, calling Elder Wilford Woodruff, he told him to go with the man and heal his children, and giving him a silk handkerchief, told him to wipe the faces of the children with it, and they should be healed. Elder Woodruff did as he was directed, and the children were healed." —"The Apostolic Age."



Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook

Lessons for April, 1922

First Sunday, April 2

Uniform Fast Day Lesson

Subject: Why do I believe that Baptism by immersion is required of the Lord?

Reference: Uniform Fast Day lesson for April as given in the Superintendents' Department.

Aim: On our eighth birthday or soon thereafter we should be baptized by immersion that we may become members of the true Church.

Memory Gem: "And Jesus, when he was baptized, went up straightway out of the water."—Matt. 3:16.

Picture: Baptism of Jesus (Weberg), found in Stories from the Life of Christ, p. 42.

Lesson Presentation:

How many of you children are eight years old? Have any of you been baptized? Who baptized you? When you were baptized, what took place? How was Jesus baptized? (Show picture). Then you were baptized in just the same way that Jesus was baptized, that is, by immersion. Immersion means being buried completely in the water.

How should one live after being baptized? Yes, that is right. After baptism one should do only what is right, for at our baptism our sins are forgiven us and we want so to live that we shall always be good and pure.

How many are not eight years old? How should you who are not eight live from now till you are baptized? Why? How many of you want to be baptized? Where? By whom? Very well then you who are

baptized should live good lives and you who are not should also live good lives that you may be worthy of being baptized when you are eight years old.

Lesson 24. Stilling the Tempest

Text: Matt. 8:23-27; Mark 4:35-41; Luke 8:22-26.

Reference: Weed, Chapter 30.

Aim: Through faith we may be protected from danger.

Memory Gem: "What manner of man is this that even the wind and the sea obey him!"

Picture: "Christ Stilling the Tempest."—Dore.

Outline:

- I. The Sea of Galilee.
 1. The calm.
 - a. Beauties of the sea.
 - b. People on the shore.
 - c. Jesus teaches them from the ship.
 - d. Ship launched.
 2. Storm.
 - a. Jesus asleep.
 - b. Disciples fearful.
- II. Jesus's Power Manifest.
 1. The Miracle.
 2. The worship.

Second Sunday, April 9, 1922

Lesson 25. The Woman of Samaria

Text: John 4:1-42.

Reference: Weed, Chapter 18.

Aim: Good often comes from kindness to the unpopular or sinful.

Memory Gem: "Love your enemies, and do good to them that hate you."

Picture: "Jesus and the Woman of Samaria."—Hofmann.

Outline:

- I. At the well.
 1. Jesus.
 2. The woman.
 3. The conversation.
- II. Preaching the Gospel to the Samaritans.
 1. The woman returns to the city.
 2. The Samaritans go to Jesus.
 3. He tarries with them two days.

Third Sunday, April 23, 1922

Lesson 26. Jesus and Nicodemus

Text: John 3:1-16.

Aim: Without baptism we cannot enter the Kingdom of God.

Memory Gem: "Verily, verily I say un-

to thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."

Picture: "Jesus and Nicodemus."

Outline:

- I. Nicodemus.
 1. Who he was.
 2. His associates.
 3. Reasons for seeking Jesus.
- II. The Interview.
 1. Time.
 2. Reasons for coming at night.
 3. The inquiry of Nicodemus.
- III. The Ordinance—Baptism.
 1. Explained in the answer of Jesus.
 2. Mode.
 3. Necessity.

Fourth Sunday, April 23, 1922

Lesson 27. Jesus and John Baptizing

Text: John 3:22-26; 4:2.

Aim: Those possessing the Spirit of God acknowledge authority.

Note: This lesson should give the child some knowledge of priesthood, God's authority on earth, and help to make him respect those who hold it.

Memory Gem: "A man can receive nothing, except it be given him from heaven."

Outline:

- I. Baptism.
 1. Of water.
 - a. Significance.
 - b. Performed by John.
 - c. Performed by the disciples of Jesus.
 2. Of the Holy Ghost.
 - a. Significance.
- II. People are drawn to Jesus.
 1. Effect upon Jews.
 2. Effect upon John.
- III. John's humility and rejoicing.
 1. Acknowledges authority.
 2. My joy therefore is fulfilled.
 3. Bears testimony of Jesus's divinity.

Fifth Sunday, April 30, 1922

Lesson 28. Jesus Blesses Little Children

Texts: Matt. 18:1-10; Mark, 10:13-16; Luke 9:46-48.

Reference: Weed, Chapter 52.

Aim: Purity of soul leads to Christ.

Songs: "Little lambs so white and fair;" "I think when I read that sweet story of old;" Primary Song Book, No. II. "Let the little children come," Primary Song Book, No. 17.

Pictures: "Christ Blessing Little Children."—Plockhurst and Hofmann.

Memory Gem: "Suffer the little children

to come unto me, and forbid them not; for of such is the kingdom of God."

Outline:

- I. The Disciples' question:
 1. What called it forth.
 2. What it revealed concerning their thoughts.

II. The Savior's Answer.

1. His words (repeat Memory Gem.)
2. Its significance—purity, trust, humility, gentleness, love are qualities of one fit to enter the kingdom of God.

III. Christ blesses little children.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

Second Year

LESSONS FOR APRIL

Text: "Sunday morning in the Kindergarten," pp. 149-158.

First Sunday, April 2, 1922

Uniform Fast Day Lesson

Subject: "Why do I believe that baptism by immersion is required by the Lord?" (See Superintendent's Department, page 83.)

Second Sunday, April 11, 1922

Lesson 47. The Last Supper

Text: Matt. 26:17-20, 26-30; Mark 14:17, 122, 26; Luke 27-7-20, 24-27; John 13:4, 5, 12-16, 34; 14:15.

Aim: In partaking of the Sacrament worthily we express a desire to remem-

ber Christ and a willingness to keep His commandments.

Third Sunday, April 18, 1922

Lesson 48. The Death of Jesus

Text: Matt. 27:22-25; 32-50, 57-60; Mark 15:1-15, 21-47; Luke 23:22-56; John 19:16-30, 38-42.

Aim: True greatness consists in losing self for the good of others.

Fourth Sunday, April 25, 1922

Lesson 49. The Resurrection

Text: Matt. 28:1-10; Luke 24:46-51. Helps: "Jesus the Christ" (Talmage) pp. 681-683, 695-697.

Aim: Christ the resurrection and the life.

Fifth Sunday, April 30, 1922

Review

Our Steady Subscriber

"How dear to our hearts is the steady subscriber

Who pays in advance at the birth of each year;

Who lays down the money and does it right gladly,

And casts round the office a halo of cheer.

Who never says, "Stop it; I cannot afford it,

I'm getting more papers than now I can read.

But always says, 'Send it; our people all like it—

In fact we all think it a help and a need.'

How welcome his check when it reaches our sanctum.

How it makes our pulse throb; how it makes our hearts dance.

We outwardly thank him; we inwardly bless him—

The steady subscriber who pays in advance."



The Land of the Pied Piper

Laurine Anderson

When the Pied Piper took all the children of Hamlin town away through the door in the mountain, there was one little poor lame boy left. He could not walk as fast as the other boys and girls. His name was Little Hans.

Little Hans limped back to his home and told his mother how the big rock door in the mountain side had opened, and all the children had disappeared through it. How lonesome little Hans was after that! Many times he wondered, "Where does the door in the mountain side lead to?" and "What are all my playmates doing there?"

One lazy, warm afternoon Hans wandered off towards the door in the mountain side that had closed and left him out. It seemed a long way today, much longer than the day that the Pied Piper had led the children away with his music.

Presently he heard again the sweet low music of the Pied Piper. He looked toward the mountain, and sure enough there he was coming toward him. Little Hans' heart leaped with joy as the Pied Piper walked up to him and asked, "Are you the boy that we left?"

"Yes, sir; I am lame and could not walk as fast as my playmates."

"I am sorry we left you out, as the children have missed you very much. Is your name Hans?"

"Yes, sir."

"I have heard of you, and was told to keep my eyes open for you. Do you want to go where they are? If you do come with me."

"Oh! Thank you, sir. It makes me happy to have the chance to go," and he jumped up and followed him, eager

to join the other boys and girls. How happy he was! Never more would he be lonesome for his playmates. He was going to them.

The great door opened slowly, the two slipped in, and it slowly closed. All was dark inside. The Pied Piper reached up and took from a shelf two torches, a small one for Hans and a larger one for himself. They could now see their way through the tunnel very well. They walked on and on. As they were nearing the other end of the dark passage through the mountain, Felix, Hans' dearest playmate, met them with a cry of childish joy.

"I am so glad you are here," he said, his face all smiles, as he took hold of his hand to help him. They walked on in silence until,

"Oh, what a good smell," from Hans, "what is it?"

"It tastes better than it smells," said Felix, "'tisn't what you think it is at all. Oh! Everything is fun here, Hans. No one says, 'don't' and no one scolds. Oh! Hans, it's just like heaven. You'll be surprised!" The Pied Piper, walking ahead, turned and smiled. "How long will it be this way," he thought. Then Felix went on, "It's snowball pie that Mother Piper is cooking for our supper. Her house is just outside of the cave. We all went over to Winter Corner this morning to play. Mother Piper knew we were over there, so she sent Alice over to tell us to bring some snowballs home, if we wanted snowball pie for supper."

A frown was on Hans' face; he didn't understand at all. How could it be winter in the land of the Pied Piper when it was summer in Hamlin land? He didn't want to ask any

questions until he and Felix were alone, which would soon be, so he held his tongue. They were now at the end of the tunnel. The Pied Piper showed them where to put their torches, for they would need them again if they ever wanted to go back through the tunnel to the door in the mountain. As they stepped out, they heard the supper bell ringing, and saw children running from every corner of Pied Piper Land to a low, long house with red shingles and roses hugging the walls.

Now the land of the Pied Piper was a land of four parts. There was the Spring Corner, the Winter Corner, the Autumn Corner, and the Summer Corner. In whichever corner the children went to play during the day, they must always come to the Summer Corner to eat and sleep. For this was where the house was in which they lived with Mother Piper and the Pied Piper.

It was a happy time the children had that night after supper. They were all delighted to have Hans with them. They each had something to tell him. As only one could talk at a time, their prattle went on and on, while Hans looked into each animated face. All of his playmates were there, the happy rosy-cheeked, curly-headed and flaxen-haired boys and girls of Hamlin town. John would say—

"Oh, Hans! Have you seen our licorice tree? You know that long black candy we used to buy for a penny? Well, it grows here, and the faster you pick it, the faster it grows." Then he said in a whisper—for he didn't want Mother Piper to hear him—"you can eat all you want, 'cause the black doesn't come off on your mouth and tell on you."

"Did you see the shingles on our house?" asked Alice. "They are made of that red candy. When I first tasted it I thought of the dentist. But when I get the toothache now, I put some of that in and it stops."

"I knew you would have liked the hailstorm we had the other day," said Mother Piper. Then all the children laughed and wanted to tell.

"It hailed peppermints," came from all at once.

And Tommy couldn't wait to tell Hans that over in the Spring Corner there were ducks, real boats that couldn't tip over, beautiful flowers, sparrows, that looked like peacocks, and bees that buzzed but did not sting. The dogs ran so fast that the deer could not catch them. Mary must tell him that the dolls that lived over in Autumn Corner were busy bottling fruit, and had invited her over to dinner, and Felix sat thinking of some way in which he could show little lame Hans as good a time as the other boys had. He knew he could coast on the sleds, sail in the boats, and take a good swift ride on the horses with eagles' wings. "My, he'll like that!"

The boys were so interested in telling Hans of the new land he had come to, they did not notice the darkness out-doors. It was long after bed time. How they loved to go to bed! Hans stayed near to Felix. On the foot of each little bed hung a pair of pajamas.

"Whom do you want to play you are tonight, Hans?" For it was all play in the Pied Piper land. "Little Jack Horner, Tom Thumb, Jack in the Box, or Peter Peter Pumpkin Eater? For whichever one you want to be we will find his pajamas and put them on. So you are Boy Blue or Jack be Nimble, or anything you want to be, all night. But you can't be little Miss Muffet, or Mistress Mary, or Bo-Peep, 'cause they are for the girls," he laughed.

It took Hans a long time to tell what he wanted to be. He was watching the other boys skipping and jumping into bed. Just then John ran up, got into some Jack-be-Nimble pajamas and saying

"Jack be nimble, Jack be quick,
Jack jump over the candle stick,"

jumped into bed. Hans felt he must hurry or he would be left so he said, "Oh, I'll be Jack Horner." This little bed was over in the corner, so Felix ran to it and saved it for him. Then he found a bed beside Hans' bed that had a Simple Simon pajama on it and climbed in. Soon a soft, mellow piping was heard and in half an hour the little low, long house with the red candy roof, was very dark and quiet.

Seven days passed swiftly. The Pied Piper came home one evening through the door in the mountain-side towards his own land, with a troubled face. The next day as the children were eating their dinner the Pied Piper blew his pipe. This always meant silence, so each little tongue ceased and all eyes turned to him. This is what he told them:

"Yesterday when I was in Hamlin Land I heard that the mothers and fathers of Hamlin Town have been looking east, west, north, and south to find me and their children. They will now give me gold and silver to my heart's content if I will take you back to them. We have all been very happy here in my land and I will hate to lose you but of course your fathers and mothers love you and want you more than I do.

The next morning, at the appointed time, a large group of children gathered around the Pied Piper anxious to get home and tell all about this wonderful land. But Hans and some of the others did not want to leave. They hated to leave all the good things to eat, the toys, the tiny beds and the dear little low long house under whose red candy shingles, so much fun had been enjoyed. Here Hans could run as well as any of the boys; at home he would limp along behind. More and more were getting ready to leave. If all of his playmates left, he must go too, but how he would like to stay, just a little longer.

"Hans, Hans!" he could hear Felix calling him. "Come on, we are going

home to our mothers. We haven't seen them for so long!"

When Hans heard the word mother, a big lump seemed to come into his throat so that he could not speak. "Mother" seemed to sing in his heart, and he forgot all the good things to eat, the beautiful houses and gardens and the fun he was having with the boys and girls in Pied Piper Land, at the sound of that word.

"Hans," he could hear him calling again.

He felt the warm soft grass on his cheek. He looked up into the sunshine as he awoke from his sleep on the hillside.

"Why, Hans, brother has been looking all over for you. How did you wander away out here? Come home. Mother made some cookies for you. And it's almost story hour at home."

Hans smiled happily; but he managed to say: "When I get home will you read me the story of the Pied Piper?"

I Wonder Why

I wonder why, when Johnny plays,

He plays with such a vim,

That all the long and happy days

Are all too short for him;

When busy with his bat and ball

He always tries to beat,

And never seems to mind at all

Discomfort, dust or heat.

I wonder why, when Johnny works,

He shows such lack of zest,

And why, in school, he lolls and shirks,

And sighs and longs for rest.

He'll run a mile to see a fire,

But, on an errand sent,

A block or two will often tire

And make him ill-content.

If I were he, it seems to me,

I'd do my best in both,

That all my boyhood days might be

A true and sturdy growth.

An honest man of brawn and brain

Is always bound to win;

But if life's prizes he would gain,

In youth he must begin.

A Cheery Greeting

"I had the strangest experience this morning!"

Marian threw down her school books and settled herself for her customary after-school confidences on the foot of mother's couch—the dear invalid mother to whom everyone brought their confidences.

"I was all out of sorts when I started for school," admitted Marian. "I couldn't find one of my books, and had such a long hunt that I was afraid I'd be late, and then there was that problem that I couldn't see through last night when I did my home work. It worried me and I felt just horrid.

"When I reached the corner by the school Miss Harris came out of her house and stopped for just a moment to say good-morning. She didn't have time to say more, but she looked so sweet and bright and fresh, and was so cordial and cheery, that just her face and the way she said 'good morning' acted like a bracer to me. In a moment I felt quite different. I caught myself smiling, too, as I went into school, and Miss Dreer, who is usually cranky, smiled really quite pleasantly at me. I found I wasn't so late as I expected to be, and that I had a few minutes before school began, so I took out my algebra and looked at that problem again, and it came to me like a flash. In a moment I had it worked out—and knew that it was right, too. I felt as different as could be—it seemed as if I were a different girl."

"And all because of Miss Harris' cheery greeting," said mother, smiling. "It shows what influence our greetings and our manner have on everyone we meet, and how necessary it is for us to make them such as will help and uplift and cheer. Just a

smile and a word will work wonders sometimes, when one is weary or burdened or sad. You say even Miss Dreer, who is usually cranky, brightened up when you passed her smiling. Don't you see that your cheery greeting affected her, too, and probably made her happier and stronger for her day of work?"

"After this," said Marian, "I'm going to try always to have a cheery greeting for everyone. Perhaps some time I may be able to help someone as Miss Harris helped me this morning."

"I am sure you will," responded mother.



PAPER CUT-OUT BY A SUBSCRIBER OF
THE JUVENILE INSTRUCTOR

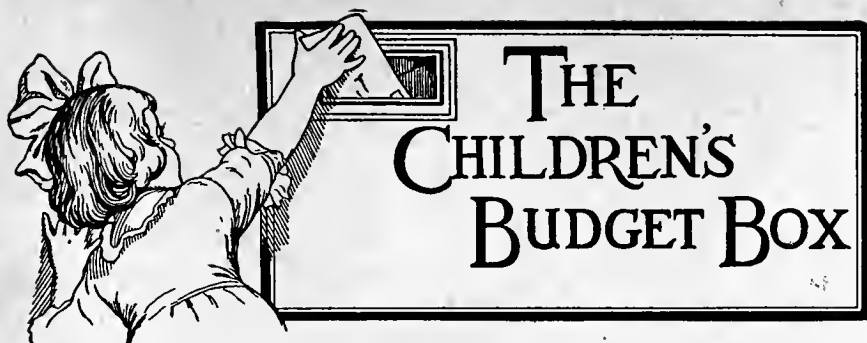


WASHINGTON'S BIRTHDAY

Something to Color

By J. A. Bywater

Paint wall and floor very light brown. Leave woodwork white. Paint face of Washington light pink. Make inside of frame up to hair, a very dark brown; the coat collar also a very dark brown or black, leaving collar down the front white. Paint girl's hair brown and ribbon bright red, the girl's dress light brown. The table and chair should be dark brown.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

A Christmas Surprise

Dan Harrison awoke with a start. A sudden remembrance told him of a happy day that lay before him. It was Christmas. There had been a severe snowstorm the night before, but now all was still. The snow sparkled like diamonds beneath the dazzling rays of the sun.

Dan jumped out of bed and was soon in his clothes. His eyes glowed with excitement as he ran downstairs. Nobody was up in the large house as Dan made a fire, put on his coat and cap, and went outside.

Everyone was stirring in the neighborhood, except the sole inhabitant of a small roughly built house across the street. This person was an old lady, commonly known in the village as "Grandma" Gunderson.

The boy had an idea. Going into the woodshed, he cut large piles of wood, upon which these words were neatly written, "This small token is to wish you a Merry Christmas and a Happy New Year. from the Harri-

sons." "Bless their hearts," the old lady exclaimed fervently.

Clifford Gibby,
Age 14. Route No. 1. Box 286.
Ogden, Utah.

School

I always like to come to school
An' get my lessons right.
I study hard to win my points,
An' don't sneak out o' sight.

I know right now there'll be parties,
An' then if I'm not there,
I'll miss for sure the things I-like,
An' feel cross as a bear.

I like the teachers, books, an' seats,
An' e'en th' buildin' here;
An' if I miss a day o' school,
I feel I've lost a year.

Now all of you that stay away
Or sluff a class an' play,
Will all find out as sure as fate,
You've missed Promotion Day!
Weston Nordgren,
Age 14. Monroe, Utah.



SKATING

By Marion White,

Age 12. McGill, Nevada.

A Snow Fort

School was out for noon, when one of the boys suggested building a fort and playing war. All were willing so each went to work. Soon they had it built.

Loyal said, "Let's choose up sides."

Basil and Fred were the captains. Then they made snowballs for bullets. As soon as they had their balls made the captain called "fire!"

Gilbert was the first man hit and he began to cry. The boys told him not to cry, to be a man, but he was going to the house. Tom called for him to come back or they would open fire on him. But he said, "I am going, any how!" First as the boys commenced firing at him, the call bell rang, so they had to lay down their arms until tomorrow.

Donna Lyman,

Age 8.

Tridell,
Utah.

Nellie's Surprise

Nellie was sitting outdoors on the lawn one morning. When suddenly she saw a car drive up to the gate. She wondered who it could be.

Just then a man and a woman and three children got out of the car.

She ran to open the gate for them. When to her surprise she saw her Aunt Susan and her Uncle Jim and their children. And this happened to be Nellie's birthday. Her aunt and uncle brought some ice cream and cake. After they had eaten their nice lunch the children went out to play in the big orchard.

They played Hide-and-go Seek, Farmer in the Dell, and lots of other games.

When it was time to go home, all the children declared they had the happiest time of their life.

Age 9. Reva Black,
Marysville,
Utah.

The Snow's Reception

The snow is falling thick and fast,
The children are merry and happy at last.

The joyous old farmer is happy and gay—

This will fix his farm to plant next May.

The cattlemen with their herds so dry
Value the snow more than money can buy.

The sheep's enjoyment know no bounds.

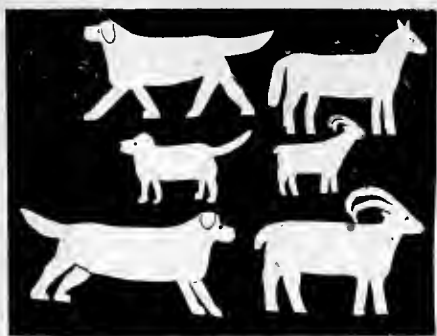
They will not have to be trailed by the hounds.

The woodcutter will have a right good job,

The children are playing in snow—
what a mob!

The young folk basketball will play
Upon this crispy winter day.

Age 12. Rex Jolley,
Tropic, Utah.



Raeo Mickelson,

Lago, Idaho.

Age 6.

Billy's Valentine

It was the night before Valentine's eve, and Billy was very busy making valentines. He was going to make one for each of the pupils in his room in school. He was almost done when his mother told him that it was time to go to bed.

He was happy that night because he had all but a few of his valentines made. His mother had promised him that he could go out with one of his friends the following night to send them. He kept his valentines in a box which he was going to take with him when he went to give them away.

Billy got up early the next morning and went to school. He learned his lessons well and the teacher seemed pleased that day. Just as soon as school was out Billy went home and finished his valentines.

He could hardly wait until after dark so he could send them. As soon as supper was over he got his valentines and went over to get Dick, his friend. Dick had about as many as Billy so it took them quite a while to send them.

When they had sent a few of the valentines they met a group of their friends who were out sending valentines also. Dick and Billy went on

with them and sent the rest of their valentines.

After they were through they went home. When Billy got home he found almost as many valentines as he had sent, for each of his friends had given him one. He went to bed happy because that was once he had a good valentine's day and the next morning everybody was happy.

Dorothy Richards,

Age 11.

St. Joseph,

Arizona.

God's Love

The snow in crisp, white radiance gleams:

The moon sends down in soft white streams,

A flood of light, like God's own love,
Descending from the heav'ns above.
No sound is heard; but all is still,
And o'er the low snow covered hill
The pines we see and stand appalled,
As if God's world were held enthralled.

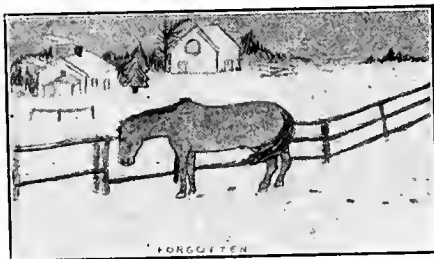
Stupendous cliffs that reach the sky,
Have pushed their glorious summits high.

May we withstand the chilling blast
As they have done for ages past.
So let us as we journey on
Be faithful like those who have gone,
Following the path they firmly trod
Always obeying the word of God.

Delila Richards,

Age 13.

Malta, Idaho.



Drawn by Clifford Gibby,

Age 14.

Route 1, Box 286,

Ogden, Utah.

Discontent Cured

There were two little girls who were chums, one's name was Helen and the other Rose.

Helen's folks were poor and lived in a little cottage by the woods. They had a large family of eight, of which Helen was the oldest girl although she was only eleven, and so she had to help around the house.

Rose's folks were rich and lived in a very large house in the city. Rose was the only child and so quite a bit spoiled.

One day when Helen was over playing with Rose and wishing she lived in such a large house, Rose was wishing she had brothers and sisters to play with. They had a bright idea. "You run right home and ask your mother while I ask mine." So both children parted.

"Mother," said Helen, "may I go over to Rose's and stay for a month while she comes over here for a month." Rose said, "I would like nothing better than brothers and sisters to play with while I would just love to

live in such a large house with dolls, games and books to play with."

At first both mothers were doubtful but thinking it would be a good lesson for their daughters they let them go; so the children moved and the month was started.

For a few days everything went wonderfully well with Helen. She played with dolls, games and books without interruption. But after awhile she longed for her mother, brothers and sisters, for the laughing little brook and the woods.

Rose in the meantime found that brothers and sisters weren't quite as nice as mothers and oh! how they did tease! Helen had not had anything to play with except the brook and the woods which Rose did not care for and so had nothing to play with.

And at the end of a week they wrote a little note telling their mothers they wanted to come home. That night when both were in their own little beds they told their mothers that they would never be discontented again.

Helena Williams,
Salt Lake City,
Utah.

Age 12.



GATHERING FLOWERS

Photo by Rachel Sparks,

Age 14.

Ephraim, Utah.



By Camille Clegg,
Age 13. Heber, Utah.

A Prayer

Our Father in the heaven blue,
Help me to be kind and true.
Guide me through the sunny day,
Help me in my work and play.

Bless my mama kind and sweet,
So that she might keep me neat.
And my papa who works hard,
From danger and all evil guard.

Bless my baby sister, too,
As from her mouth she cries ac-o-o—
Bless the children up at school—
For they are taught the "Golden Rule."

Age 11. Ruth Blair,
Oakley, Idaho,
Box 32.

Jimmy Bear's Lesson

Once there was a little bear who lived with his mother and father, and one day they went picking blackberries. His mother and father told him not to leave them.

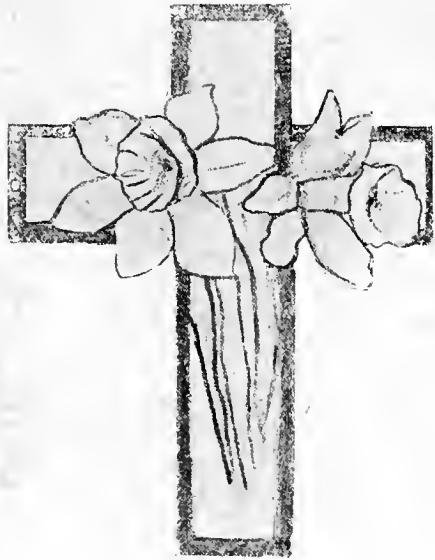
He stayed by his mother for a little while but he soon got tired and slipped away. Presently his mother asked, "Why, where is Jimmy?"

They hunted for a long time when he was found trying to get a bunch of quills out of his nose. His father pulled them out with his sharp teeth.

"I hope you have learned a lesson," they said.

"I have," he whined. And he never ran away again.

Lella Neeley,
Age 10. Preston, Ida.
R. 2.



Drawn by Thora Webb,
Age 12. Pinedale, Arizona.

Informed

Small brother—"Are you going to marry Sister Ruth?"

Caller—"Why—er—I really don't know, you know!"

Small brother—"That's what I thought. Well, you are!"—Life.

The American Way

Oh, Mike, he came from Ireland,
 With his true companion Pat.
 After landing in America,
 Upon a dock they sat,
 Just taking in the scenery,
 Doing nothing more than that!
 Pat heard the din of factories,
 He saw the smoke o'erhead,
 He turned with wonder in his eyes,
 To Mike, his friend, and said:
 "Begorry, Mike, why all the smoke,
 Why all the din, I say?
 Said Mike to Pat, I don't quite know,
 We just came here today—
 But I've a notion in my head,
 It's just the American Way."
 And so with one great leader
 Always working for the best,
 Always stirring for advancement,
 With that well known Yankee-zest,
 'Tis no wonder that the "Pats"
 And "Mikes" coming here to stay,
 Would rather die for Uncle Sam.
 Than kings so far away.

Herman Richards

Age 15

Oneida,
 Idaho.



Drawn by Ruth Lewis,
 873 Princeton, Ave.,
 Salt Lake City, Utah.

Age 12.

The Christmas Puzzle

Solution:

Picture No. 1.—Boy's name, Wallace.
 Presents—Bicycle, gaiters, candy.
 Picture No. 2.—Boy's name, Elmer.
 Presents—wallet, skates.
 Picture No. 3.—Boy's name, Ernest.
 Presents—music box, tent, skis.
 Picture No. 4.—Boy's name, Andrew.
 Presents—Winter underwear, winter overcoat, ring, kodak.

Winners

No correct answers received. The following, however, were nearest to correct solution and prizes are awarded them:

Jennie Brown, Rigby, Idaho.
 Susan Crouch, Devil's Slide, Utah.
 Joseph Campbell, McGill, Nevada.
 Paul O. Kleberry, Eden, Idaho.
 Alice Sessions, Box 4, Farmington, Utah.
 Elden M. Watson, Dubois, Idaho.

Honorable Mention

Jos. K. Allen, Provo Utah.
 Marie Bailey, Shelley, Idaho.
 Fannie Bone, Lehi, Utah.
 Ross H. Callan, Dayton, Idaho.
 Iva Chugg, Farr West, Utah.
 Farrell Collett, Georgetown, Idaho.
 Joe Cook, Elko, Nevada.
 Thelma Cook, Cedar Valley, Utah.
 George Elmer, Ogden, Utah.
 Leora Farnsworth, Enterprise, Utah.
 Howard Forsyth, Magrath, Alberta, Can.
 Nellie Gray, Grover, Wyoming.
 Nola Hall, Enterprise, Utah.
 Isabel Hodge, Lehi, Utah.
 Gwen Holyoak, Geronimo, Arizona.
 Georgia Hunter, McGill, Nevada.
 Vida Hunter, McGill, Nevada.
 Irma Hunsaker, Honeyville, Utah.
 Dot Iverson, Washington, Utah.
 Bernice Jacobs, Rexburg, Idaho.
 Sarah Jacklin, American Fork, Utah.
 Ramona Jackson, Haw Bush, Utah.
 Dora Johnson, Gooding, Idaho.
 Anna Mack, Rexburg, Idaho.
 Lydia Marchant, Ioka, Utah.
 Faun McConkie, Moab, Utah.
 Vergia Peterson, Oakley, Idaho.
 Theo P. Rees, Ogden, Utah.
 Helen Schmidt, Peru, Indiana.
 Jesse Simmons, Rexburg, Idaho.
 Willmirth Skousen, Colonia, Juarez, Chihuahua, Mexico.
 Vella Smith, Randolph, Utah.
 Vernal Staker, Teton, Idaho.
 Elva Stubbs, Provo, Utah.
 Meda Toone, Henefer, Utah.
 Elma Truman, Enterprise, Utah.
 Verl Whatcott, Fillmore, Utah.

GIRLS AND BOYS

BY WALTER WELLMAN

I had a big party on my last birthday. On the very top step, the hen laid an egg. I will win the prize if you dress in red. I did all my home work in an hour. I will be at the party provided you will serve rice pudding. How will I succeed if I am not encouraged?



BOYS AND GIRLS

You are to cross out several of the words in each sentence and leave either the name of a boy or a girl remaining. See if you can do it. An example would be as follows: His Pa played a mean trick on him yesterday. Cross out all the words except "Pa and trick," and you will have Patrick.

















Prizes of books will be given to the




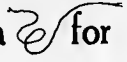











first ten of those under 17 who correctly solve the above puzzle and send as the best article of not to exceed two hundred words, or poem not to exceed twenty lines or best amateur photograph or drawing on any subject. Answers must be in by March 10th. Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

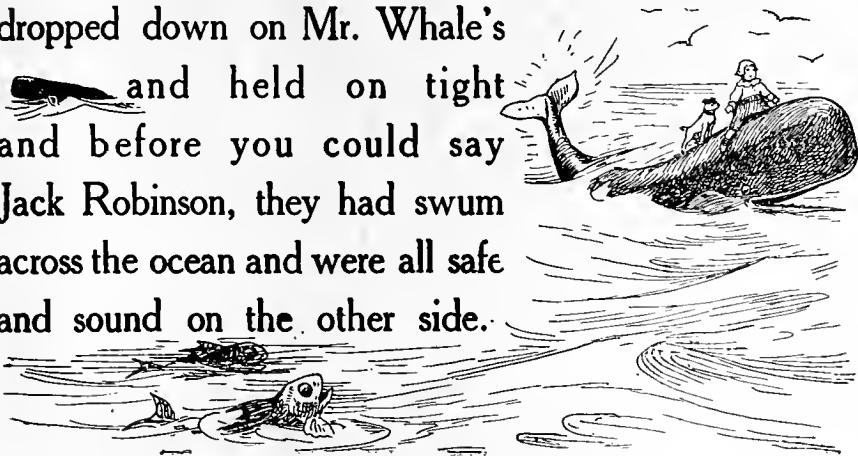
The Wonderful Journey of Peter and Little Dog Trip

2



HOP, skip! away went Peter down the road, and yap, yap! away went little dog Trip after him, as merry as  in the . But presently they saw the  flying and the  sailing far away, and all of a sudden, heigh-ho, there was the big ocean right in front of them! "So this is the end of our journey!" cried . But little  Trip winked his bright  at him. "Trust me!" said . Then puff, puff, along came a big, black Whale. "Good morning, Mr. Whale," said little dog Trip. "And what might be your business today, sir?" "I am an ocean policeman," said the , "and I am going to guard the little Oysters that live down by the great ." "But why do you look so sad?" asked . "Because I got up early this morning," said the , "and caught three fine, fat  for dinner, and just as Mrs. Whale was putting the  away in the pantry, up came little Bobby Seal and joggled her elbow and away went , dinner and all into the !"

“Well, well!” said . “But my master here is a splendid fisherman. Go and guard your little  and leave the dinner to us.” Then they took a long  for a pole and a  for a line and a bent pin for a , and Peter sat on a  and fished. And first he pulled up a  of seaweed, and then he pulled up an old tin , and then hurrah! he pulled up three fine fat , one after the other. “Then puff, puff, back came  and oh joy! there was his dinner waiting for him. “One good turn deserves another,” said . “Is there anything I can do for you?” “We would like to get across the  if we could,” said little  Trip. “Nothing easier,” said Mr. Whale. “Drop down on my  and hold on tight and we will be over in less than no time.” So they dropped down on Mr. Whale’s  and held on tight and before you could say Jack Robinson, they had swum across the ocean and were all safe and sound on the other side.





THE FUNNY BONE

A Service Station

Hotel Guest (suddenly awakened)—
"What are you looking for."

Burglar in the darkness—"Money."

Hotel Guest—Sh-h-h! Just a minute and
I'll turn on the gas and help you look."

Quite Satisfying

Old Lady—"Oh, Conductor, please
stop the train. I dropped my wig out
the window."

Conductor—"Never mind, madam,
there is a switch just this side of the
next station."

She Knew What She Wanted

The housekeeper walked into the shop
and rapped smartly on the counter.

"I want a chicken," she said.

"Do you want a pullet?" asked the
shop-keeper.

"No," replied the housekeeper, "I want
to carry it."

A Sure Crop.

A certain man has a wonderful garden,
where he grows water-melons.

"How do you put the water in the
water-melons?" a facetious friend asked
him.

"Oh, I plant the seeds in the spring,"
he said.

Perfect Samples.

She: "Did you ever see the two Jack-
sons?"

He: "Yes."

She: "Don't you think the boy is a per-
fect photograph of his father?"

He: "Yes; and I think the girl is the
phonograph of her mother."

A Dilemma

"When I grow up and marry, mother,
will I have a husband like papa?" asked
Mary.

"I hope so, dear," said mother.

"And if I don't marry, will I be like
Aunt Sue?"

"I hope so."

"Gracious!" said Mary, as she turned
away, "What a fix I'm in!"

Different

"When we were first married you were
only too glad to wipe the dishes."

"I know, but that was when we only
had two dishes."

Needed Protection

Mother—Been fighting with that Mur-
phy boy again, have you? Why didn't
you say "Get thee behind me, Satan?"

Tommy—Behind me? Gee! I was
wishin' he'd get between us.

A Remedy

"Yes, I'm continually breaking into
song," said the cheerful one.

"H'm! If you'd once get the key, you
wouldn't have to break in," replied the
dismal fellow.

Too High

A little girl became lost in the conges-
tion on Broadway. A policeman noticed
that she was crying and questioned her.
"I lost my mamma in the crowd," she
said.

"Well, why didn't you know enough to
hang on to her skirts?" he asked.

"I tried to, but I couldn't reach 'em,"
was the child's reply.—Waterbury Ameri-
can.

Useless

A little girl walked into a confectionery
store, placed a five-cent piece on the
counter, and called for an ice-cream
cone.

"Ice-cream cones are seven cents, lit-
tle girl," the fizz clerk announced.

"Well, then gimme a soda pop."

"Six cents."

"Got any root beer?"

"Yep, six cents, too."

The little girl sighed disappointedly
and started out, leaving her nickel on the
counter.

"Here, little girl, you're leaving your
five-cent piece," the clerk called to her.

"Oh, that's all right," the child shouted
back. "It's no good to me—it won't buy
anything."

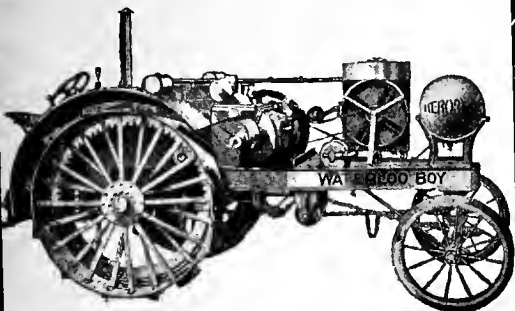
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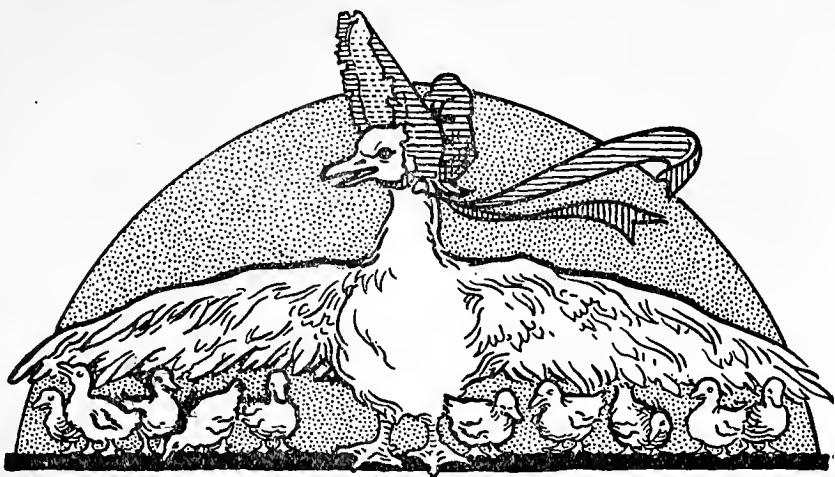
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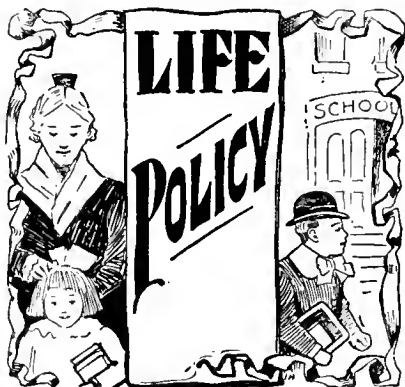
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